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A

SECOND LETTER

To the Author of a Piece, entitled

The Enthusiasm of Methodists and Papists

C O M P A R E D.

Containing

Some REMARKS on the *Second Part*.

— *I am far from denying that God can, or doth sometimes enlighten Men's Minds in the apprehending of certain Truths, or excite them to good Actions, by the immediate Influence and Assistance of the Holy Spirit.*—Locke's Human Understanding. Lib. iv. Ch. 19. § 16.

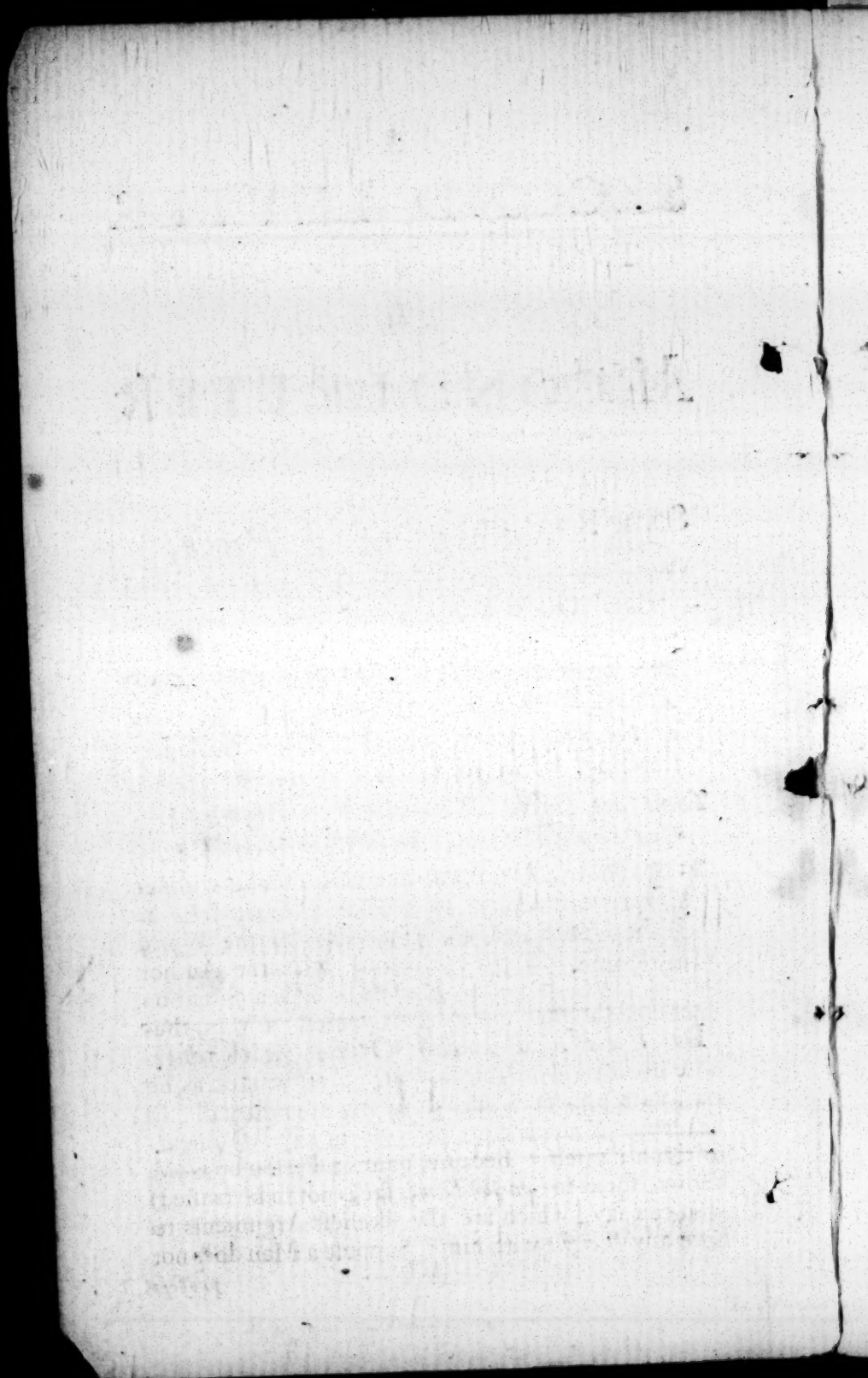
There are several Ways conceivable by us, how God may make known his Will to us; either by immediate Voice from Heaven, or inward Inspiration to every particular Person, &c.—Bishop Stillingfleet's Idolatry of the Church of Rome. Edit. 4. p. 557. § 9.

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the Right Hon. EARL STANHOPE.

L O N D O N,

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MDCCXLIX.



A
SECOND LETTER
TO THE
AUTHOR of a *Piece*,
INTITLED,
*The Entbusiasm of Methodists and
Papists, compared.*

S I R,

Shoreham, Nov. 16, 1749.

WHEN a *Piece* appears in Public without a *Name*, of so *peculiar* a *Composition* as yours, the judicious Part of the World will easily discern the Reason, why the Author should chuse to *conceal* himself. It is a Situation undoubtedly that has its Advantages: a Man, thus *covered*, can indulge many *Liberties*, which otherwise his *Modesty* might prevent. And besides, as he can, with greater Security, use his Adversary ill; so he renders it much more difficult for any Arguments to reach himself. Because, unless a Person be *really* known (for as to *common Fame*, she is not to be trusted) who can say, which are the likeliest Arguments to have any *Weight* with him? Suppose a Man does not

profess the *Doctrine* of the *Church of England*; won't all Arguments drawn from thence be lost upon him? Suppose he is but a very *weak* Believer; will Arguments taken from the *Gospel* itself appear of much Force to him? Or suppose he is only an *errant Wit*; (or that the *Work* is the Production of more *Wits* than one) won't dry Reasoning, especially of a *religious* Nature, be apt to furnish out more Matter for *Banter* and *Ridicule*? Indeed as to yourself, you have plainly intimated,—that you are one of the *Clergy*^a; and therefore having, I think, sufficient Authority to esteem you as a *Divine* of the *Church of England*, I shall take the Liberty of pressing you both with *her Doctrine*, and that of the *Gospel*, whenever you shall seem to *forget* either. But first, Sir, give me leave to think, that many of your Readers were agreeably enough surprized, when, instead of a *second Part*, treating of “Things too *horrid and shocking* to the Mind,” which was expected according to your Promise^b,—they were entertained with a new *Jest-Book*, more than double the Bulk of the former. 'Tis true, you make a kind of *Apology* for this, having been, “contrary to your Intention forced upon a *Third Part*; the “*Enthusiasms* of the *Methodists* are so many: nor “had you exactly enough computed the *Number*, “or considered the *Virtues* of their *consecrated* “*Beads*.”—I make no Question, Sir, but you have many Readers, who will not only excuse the Disappointment; but rejoice, that you was so *exceedingly* out in your *Computation*. Though I know not, whether a few may not suspect, that some generous *Friend*, having had the trouble of making this *valuable Collection*, it was thought pity to lay aside so *extraordinary a Production*; especially when they found so great a Disposition in the World to be

^a Part ii. p. 94.
ii. Pref. p. 5.

^b Part i. p. 81.

^c Part
merry.

merry.—However, be the *Performance* the *Offspring* of a *single* Person, or *many*, it must be owned, this makes no *Alteration* in the *Strength* of the *Arguments*, and therefore I shall all along consider it, as the *Work* of *one*. Having premised thus much, I proceed to the *Motto* in your *Title-Page*, which is borrowed from *Mr. Lyttelton*.

That Gentleman there affirms, that “ *All the Divine Communications, Illuminations, and Ecstasies, to which [the Methodists, and several others] pretended, evidently sprung from much Self-conceit, working together with the Vapours of Melancholy upon a warm Imagination,*” &c.—

I make no doubt, but these Things *evidently* thus appeared to that honourable Person; who deserves much Respect for his excellent *Piece* on *St Paul's Conversion*: but I will venture to set *Mr. Locke's* Words against those here quoted from him; and let either of them stand or fall according to the Judgment of the Reader.—If any one should be of *Mr. Locke's* Opinion,—that “ *God does sometimes enlighten Men's Minds in the apprehending of certain Truths, or excite them to good Actions, by the immediate Influence and Assistance of the Holy Spirit,*” — then it is submitted, whether that worthy Gentleman has not been too *hasty* and too *general* in his Determination? For though it does not follow, upon this Supposition, that *all*, or even *any*, of those Persons actually *had* this *immediate Influence* or *Assistance*; yet it will follow, that *some* of them possibly *might* have had it: and since he has offered no convincing Reason for what he asserts; his Assertion can amount to no more than the taking *that* for granted, which ought to be *proved*.—But let us next proceed to your *Preface* to *Mr. Whitefield*. And whether the whole of it be not one of the most *contemptuous Pieces of Satyr*, that ever one *Christian Divine* published against another,—let the Reader judge.

But I would here first observe, that notwithstanding you would break the *Force* of what has been objected, with regard to *ridiculous* and *irreligious Banter*, by mentioning the Case of Bishop *Stillingfleet*; yet I really apprehend, Sir, that your Case and his are very *different*. For though you “read that one” of his *Popish Antagonists* called him a *Theological Buffoon*, impiously and profanely employing his “Wit in deriding and blaspheming the *Popish Saints*^d,” yet it is submitted to every capable Reader, whether *all* that Bishop *Stillingfleet* has wrote, will bear a *Comparison* with that *one single Page* of yours, in your *first Part*^e. But supposing, Sir, you had done no more than what that learned Bishop had done many Years ago; yet this could be no *Excuse* for you; since you don’t want to be told, that a *Divine*, of all People, should not *follow a Multitude to do evil*.—However, you declare, that “your *manner* of Writing (whether with *Levity* or “*Gravity*) affects not, in the least, the *Merits of the Cause*. That the *Enthusiasm* is exactly the same, “neither more nor less, better or worse. And that “the only *Question* to the *Purpose*, is, whether you “have made your *Quotations* justly and fairly^f?”—As to your *Quotations*, Sir, some small Notice will here be taken of them. But, at present, give me Leave to ask, whether you really believe, that the treating of any Point either with *Levity* or *Gravity*, is a Matter perfectly *indifferent*? Are Men so capable of judging of the *Merits* of a *Cause*, when they are set a *Laughing* at it? Were all the *Athenians* as proper Judges of the *real Character* of *Socrates*, whilst his Actions were *burlesqued* upon the *Stage*; as if they had been laid before them in a proper Light? *Aristophanes* knew better, than to enter into a *grave* and *serious Debate* against that Philosopher.

^d Pref. p. 4. ^e P. 42. of the *first Part*, or my former Letter, p. 26. ^f P. 5.

He knew that the Generality of Men are not capable of discerning *Right* from *Wrong*, or *Truth* from *Error*, when *Mirth* and *Laughter* have run away with all their *Attention*. But further, suppose, Sir, that *Scarron*, or *Rabelais* had taken it into their Heads, to have *burlesqued* a Chapter in *Thomas à Kempis*. Would their *quoting* the *Words*, and *Book*, and *Chapter*, be of much avail, when by some *artful* and *ludicrous* Management, they had prepared their Audience or Readers for *Laughing*: and had taken Care that their *Conclusion* should be as *jocose* and *mirthful* as the Beginning? May not the most *sacred* Things be represented in so *ridiculous* a Light, that the *quoting* *fairly* and *justly* will keep none from *Laughing*, but the truly *Wise*, the *Serious* and *Religious*? And what proportion, Sir, may *these* bear to the *rest* of Mankind? These, indeed, would be greatly shocked at such a Behaviour: whilst the *other*, notwithstanding all the *Exactness* of the *Quotation*, would be just as *merry*, as any could wish them to be. But let us, Sir, illustrate this Point a little, by an Instance near at hand.—A certain Gentleman transcribed some Passages out of Mr. *Wesley's* third *Journal*, P. 19. His *Quotations*, so far as they go, are *justly* and *fairly* made. But what by an *extraordinary* Introduction, and *suitable* Remarks afterwards, one of the most *spiritual* Narratives, is represented as a most *idle* and *ridiculous Rhapsody* &c.—To what Purpose then, Sir, is it, to *quote Words* and *Pages*, when the *Sense* and *Design* of a Writer are so grossly *perverted*? But we shall have yet occasion to complain of the like Treatment, before the Conclusion of this Letter. However, after you have said thus much in Defence of your *manner* of Writing, you add, that “something more *serious*, *horrible*, “ and *shocking*, will appear toward the End of this

§ This Author's first Part, p. 57. My former Letter, p. 11—13.

“ *second Part, and especially in the Third; where the Nature of the Subject will be apt to raise Abhorrence and Indignation, rather than Laughter.*” P. 5.

—I beg, Sir, to be excused, if I really think, that *all this* has been performed already. I have attempted to shew, in my former Letter, that your *first Part* abounds with Things both *horrible and shocking*: and it is submitted to the Reader, whether your *Manner* there of treating the most *sacred* Things in the most *ludicrous* Manner, must not have raised much more *Abhorrence and Indignation* than *Laughter*, in every good Mind. But to proceed.—At P. 6. you say, that “you shall not so easily give up your *Parallel of the Montanists*: you find it *sticks too close, and is pinching,*” &c.

Moreover, you maintain, that “the *Montanists* were *Heretics*, full of *Impostures* and *Impieties*; in a word, the *Methodists* of their Times.”—Why truly, Sir, a Character more *full*, and yet more *concise*, I think, cannot well be drawn up! But you seem a little displeased, that any Demur should have been made to *those Extracts*, upon the Authority of which, you have given this *noble Description of the Montanists*. You there expostulate in the following Manner: “Supposing [our *Accounts and Extracts*] had not been founded on their own Writings; must they therefore of course be *precarious*?”—Why really, Sir, according to the *Course* taken by *some* Writers, they might have been judged a *little* precarious.—But you go on to ask, “Doth *no History* deserve *Credit*, but what was written by the *Actors*?”—I durst answer for Mr. *Whitefield*, that he never meant to say any such Thing.—However, you thus proceed,—“What then becomes of the *Faith* of almost all History?”—Why, most certainly, Sir, the *Faith* of it must rise or sink, in Proportion to the *Faithfulness* of the *Historian*. As for Instance, suppose some *Historian*, evidently under the Impression of strong *Prejudices*,
should

should take upon him to describe the *religious Opinions* of any particular Set of Men ; and should raise a *Laugh* upon them by placing even the most *sacred* Things in the highest Point of *Ridicule*^h ; who should, through great *Zeal*, and great *Inadvertency*, violate that solemn Command of the *Holy Spirit* [Ephes. v. 4] which forbids *Filibines*, and *foolish Talking*, and *Jesting*, which are not *convenient* or *becoming*ⁱ ; and, in short, who should write in *such a Manner*, that any one, with the same *lively Talents*, and pursuing the same *Method*, might render all Persons and Things entirely *ridiculous* and *contemptible* ; I say, Sir, if there should appear *such an Historian*, I submit to yourself, whether his *History* would deserve to meet with the *highest Credit*?

But now, Sir, with regard to the *History* of the *Montanists*, you may remember, that I made not the least *Objection* to its *Faithfulness* or *Authority* : on the contrary, I treated it as a most *impartial* and *authentic* Record. In my former Letter, I reasoned upon a *Passage* you had extracted out of it. In that *Passage* we find a *Charge* brought against the Followers of *Montanus*, for being against — *Games, Sports, and Plays ; Dress, Furniture*^k, &c. Upon this, I ventured to remark, that “ *such a Charge* was not the *Language of primitive Christianity* : but that it smelt Rank of those Ages, “ *when Christians had lost the Power of Godliness*.” And further, that “ *Games, Sports, Plays, and Dress,* “ *were no Part of the Apostolic Doctrine* ; and that “ *such Things could not be generally espoused, till* “ *Men had forgot the Religion of a crucified Jesus*^l.” And to confirm my Opinion, I referred to the learned *Dr. Cave's Primitive Christianity*^m. But

^h Part i. p. 11. 19. 38—44. 54, 55. 57—59. 61—65.

ⁱ Ibid. p. 24, 25. 42. 56.

^k Ibid.

p. 6. ^l Letter to the Author, p. 22.

^m Part ii.

Ch. ii. 3, 4.

now we are upon this History, give me Leave, Sir, to make this further Observation,—that those *poor Montanists* did *thus far*, at least, understand the *Gospel of Christ* much better than *those*, who brought this *criminal Charge* against them. And that the Reader may judge for himself, I desire he would seriously consider the Passages of *Scripture* below referred toⁿ.—At p. 9. of your *Preface*, after having given some Account of *Don Quixotte*, you conclude with a notable *Saying* of *Sancho*. But does not a *Divine* go a little out of *Character*, when he thus talks *Sancho's* Language? However, Sir, you had been much more excusable, if you had confined your *Jokes* only to such Pieces of History. But we shall find, that the *sacred Oracles* themselves can't stop the Impetuosity of your *Mirth*.

At p. 16. you so very *jocosely* allude to the *Motto* of Mr. *Whitefield's* Letter, — *Out of the Eater came forth Meat*, that I fear *some* of your Readers won't be *over-grave*, when they happen to read the Chapter from whence it is taken. But do we live in an Age, Sir, that stands in need of being made *merry* upon such Occasions? At p. 37. Mr. *Whitefield* having owned; that “he had given some *wrong* “*Touches to God's Ark*”—you tell him—“This “was *Uzza's* Offence^o; he was *smitten* for his “*Rashness*: so are you.”—Is not this, Sir, too *ludicrously* spoken upon so *awful* an Occasion? In the very next page 38. after having advised him to “send up a *Petition to Hercules* to come and help “him to cleanse this *Augean Stable*; to wit, the “*first Part of his Life*;—you afterwards direct him, “to *purify his Works by Fire*. And as he had already *confessed and shewed his Deeds*—to bring his “*curious Books together, and burn them before all* “*Men*. Acts xix. 18, 19.”

ⁿ Rom. xii. 2. 1 Tim. ii. 9, 10. 1 St. Pet. iii. 3,
4. 1 S. John ii. 15, 16. ^o 2 Sam. vi. 6, 7.

Was this *Scripture* cited, for fear *some* of your Readers should not know, that you had *jested* in the *express Words* of the *sacred Writings*? But now leaving your Preface, let us proceed to the Book itself. You there ask, p. 5—7. “How can the *Methodist Teachers* be otherwise than *powerful Converters*? What Heart can stand out against their *persuasive Eloquence*?—What so *melting, tender, and amorous, so soft, and so sweet*?”

Well! the *cheerful* Reader being thus *duly* prepared to expect something to *laugh* at, he is presented with your *Quotation*; though through some hurry of your Pen, you have not mentioned whence it is taken, and thus again, p. 8, 9. However, the not citing either *Book* or *Author* will make no Alteration. The Effects will be just the *same*. And though that *Quotation* contain not only some Sentences of a very *serious* Nature, but even several Passages taken out of the *sacred Writings*; yet the Reader being properly prepared to *laugh*, and being under no *religious* Restraint, he will not be disappointed of his *Mirth*. And moreover he will find from p. 8 to p. 12. *such Illustrations* from the *Papish Saints*, as will highly exalt it. Thus is he enabled to read of *Divine Manifestations, Communications with God*, and the being wounded with the *Love of God*⁹; and also some of the most *spiritual* Things in the *sacred Writings*, in a *laughing* and *profane* Manner!—When a Gentleman can thus, by such a Management, put a *ridiculous* Gloss upon the most *serious* Matters; to what Purpose are all his *fair and just Quotations*?—The *same unhappy* Method of promiscuously jumbling together the Words of *God* and *Man*, in order to raise a *Laugh*, you pursue in more Places than one. I desire the Reader would compare

P Canticles i. 13. Ch. ii. 4. Ch. v. 13. *Isaiah*
Lxvi. 11, 12. ⁹ P. 9, 10, 11.

the following Passages of *Scripture*^r, with what you are *bantering* out of one of Mr. *Wesley's Journals*, in p. 57 and 58. of your *first Part*. But that the Reader may more easily compare these Places, I shall give him, out of your own *Piece*, so much as you have seen proper to quote. "The Love of
 " God was shed abroad in my Heart, and a Flame
 " kindled there, with Pains so violent, and yet so
 " very ravishing, that my Body was almost torn
 " asunder. I loved. The Spirit cried strong in my
 " Heart. I sweated. I trembled. I fainted. I
 " sung.—My Soul was got up into the holy Mount.
 " I had no Thoughts of coming down again into
 " the Body.—Oh! I thought my Head was a
 " Fountain of Water! I was dissolved in Love.
 " *My beloved is mine, and I am his.* He has all
 " Charms. He has raised my Heart.—He is now
 " in the Garden, feeding among the Lillies. Oh!
 " *I am sick of Love*!"

I took Notice, some Pages above, that your *Introduction* to this *Quotation*, and your *After-Remarks* upon it; had quite misrepresented the very *Nature* and *Design* of the Whole. In my *former Letter*, p. 11. I quoted your *Introduction*, and observed, that "what you had been thus *ridiculing*, was a most
 " *affecting* Description of a Soul under *spiritual*
 " *Conflicts*." And I now mention the *Quotation* itself, that the Reader may more easily be satisfied, that even the *sacred Oracles* sometimes can't always prevent you from raising a *Laugh*.

At p. 8. quoting some Expressions from the *Methodists*, you acquaint the Reader, that "their *De-*
 " *ceased*, in their silent Grave, sweetly sleep in *that*

^r *Rom.* v. 5. *Cant.* ii. 16. *Ch.* vi. 2, 3. *Ch.* ii. 5. *Ch.* v. 8. See also *Cant.* i. 15, 16. *St. Matth.* xvii. 4. 2 *St. Pet.* i. 18. and *Rom.* viii. 26, 27. to which Places there is a manifest *Allusion*. ^r *Mr. Wesley's Third Journal*, p. 19.

"*Bed perfumed by our dear Lord.*" This is again repeated, p. 12. where you *jocosely* ask,—"How can a *Body* be otherwise, which *Christ* hath perfumed and spiced with his own Hands?"—Ought that *sacred Name*, Sir, thus to be played with? Or is this agreeable to that *Divine Charity*, that *Love of God and Man*, which, you observe, p. 18.—*doth not behave itself unseemly.* At p. 21. Mr. *Wesley* is charged with "sometimes breaking out into this *same Confidence of Boasting.*"—One would almost think, Sir, that you supposed no *Sneer* was so *pungent*, as what was couched in *Scripture-Words*! But besides, let any Reader turn to the Places you have referred to^v, and then let him judge for himself.—For after Mr. *Wesley* has enumerated many Things, which might appear the *Whole of Religion* to some Minds, he accounts them *all but Dross*, and lays down this *Gospel-Truth*, that "*all he ever did, or could know, say, give, do, or suffer, would not justify him in the Sight of God.*" And further declares, that "he has no Claim to the Character of a *Christian*; but that he is *alienated from the Life of God, and a Child of Wrath.*"—Had you, Sir, had *Leisure* to have mentioned some of these Particulars, it might have helped the Reader to have formed a more equal Judgment of what you call—a long String of Self-Commendation.

But "there remains, you think, a higher Instance of his *Sufficiency and Presumption*, in speaking of *himself* and his *Brother.*" Ibid. To make this Charge good, you quote the following Lines—"The Wisdom of God has for many Years, in a remarkable Manner, guarded against *this Pretence*, with respect to my Brother and me in particular."—But now, if the Reader should enquire, *What Pretence* Mr. *Wesley* means? It is, according to you,

^v 2 Cor. xi. 17. ^v Jour. i. p. 67, 68, 69:
See also p. 70. which is the last in that Journal.

the "*Pretence* of not employing *fit Instruments*." For these Words you add by way of Explanation. Here then is room for the Reader to suspect, considering how you have introduced the Charge, that Mr. *Wesley*, under *that* Term, might comprehend *many great Abilities*.—But first, the Reader is to know, that Mr. *Wesley* does not use *that Word* at all. And further, that he is there only replying to an Objection, to wit, that "*the Instruments employed were wicked Men*."—And might not Mr. *Wesley*, with great *Modesty*, affirm, that "God had guarded against *this Pretence*, with respect to *himself* and *Brother*?" Let the Reader judge, what *Instance of high Sufficiency and Presumption* this is. But you next proceed to quote the following Lines,— "What Persons could, in the Nature of Things, have been (antecedently) less liable to Exception, with regard to their *moral Character*, at least, than those the all-wise God hath now employed? Indeed, I cannot devise what manner of Men could have been more unexceptionable on all Accounts " Here, Sir, you finish your Quotation; and indeed it was high Time, for had you go on but one Line further, the Reader would have begun to see the whole of Mr. *Wesley's* Meaning.—For thus he expresses and explains himself.— "Had God, says he, endued us with greater natural or acquired Abilities, that very Thing might have been turned into an Objection. Had we been remarkably *defective*; it would have been Matter of Objection, on the other Hand. Had we been *Dissenters* of any kind,—or even *low Church-Men* (so called) it would have been a great Stumbling-Block in the Way of those, who are *zealous for the Church*. And yet had we continued in the Impetuosity of our *High Church-Zeal*; —neither should we have been willing to con-

^w See p. 114. of the *Further Appeal*.

"verse

“ verse with *Dissenters*, nor they to receive any good
 “ at our Hands.” And further, he observes, that
 “ some Objections were kept out of the Way, by
 “ their known *Contempt* of Money and Prefer-
 “ ment: and others by that rigorous *Strictness* of
 “ Life, which they exacted, not of *others*, but them-
 “ selves only.”—It is on *these Accounts*, Sir, that he
 thinks none “ could have been less liable to Ex-
 “ ception^x.” Let the Reader now judge, whether
 this be *vaunting* and *proclaiming* himself the *fittest*
on all Accounts, as you term it, p. 23. Let him de-
 termine how *fairly* Mr. Wesley is here *represented*;
 even though you have *quoted his own Words*. Since
 by omitting every Sentence, which might have
 cleared up his Meaning, the Reader is as much in
 the Dark, as to his true Design, as if you had not
 quoted one Syllable. But however, your *Magazine*
 of *Parallels* furnishes out a *Comparison* between
 the two Brothers, and St. Dominic and St. Francis;
 whose *History*, in short, is this.—It seems “ when
 “ our Lord was ready to destroy Mankind for their
 “ Wickedness, the *Virgin Mary* prevails, that these
 “ two *Servants and Clients* of *her's* might first be
 “ sent, to reform the World by their Labours and
 “ Preaching.” P. 23.

If a *critical* Reader should object to the *Compari-
 son*, and think it does not *tally* very exactly; he
 ought to recollect the Rule, which equally holds
 good on all *pressing* Occasions,—

Si possis, recte: si non, quocunque modo —

Horat. lib. i. Epist. i. § 66.

I know, Sir, you entertain a better Opinion of it:
 the *Comparison* appears to you quite *adequate*;
 though “ you can at present think of no [other:]”
 —which, by the Way, is a little wonderful; con-
 sidering the *Store-House* from whence they are taken!

^x See the *Further Appeal*, p. 114—116.

I was willing to place all their Instances of *vaunting* and *boasting* together; and therefore omitted a Particular at p. 22. which I desire now to mention. After you have there taken Notice of what you call “ a strange Sort of *tumultuous Triumph* at a religious Meeting to hear the *Word*,”—you afterwards make this Remark,—“ But—*such Honour have all the Saints*.”—Why will you, Sir, thus *jest* in *Scripture-Words*? Why will you give such Pleasure and Authority to the *Despisers* of *Divine Revelation*? It is submitted, whether *jesting* in the *Language* of *Scripture* does not nearly approach to *jesting upon* it?—But I desire next to proceed to p. 24, 25. After you have quoted some Passages out of Mr. Law’s *Treatise of Regeneration* (where you say he is speaking of the *Methodists* and their *Doctrines*) you let the Reader know, that there is *much more, well deserving the serious Consideration of the Methodists*.

I have, Sir, a great Esteem for the *Parts* and *Piety* of that worthy Man. I think many of his Works deserve the *serious Consideration*, not only of *Methodists*, but *Anti-Methodists*. Such as his *practical Treatise upon Christian Perfection*. His *Serious Call* to a *devout and holy Life*. His *earnest and serious Answer* (and the *Defence* of it) to a *Piece*, intitled the *Folly, Sin, and Danger* of being *Righteous over-much*. But I cannot approve of Mr. Law’s Opinion, to wit, that “ he who is *deeply humble*, and that “ *abhors Self-Justification*, and truly knows the “ *Free-Grace* of God, is not the most likely to come “ *into this Religion* [of the *Methodists*].”²—It should be observed however, that Mr. Law mentions no Name: though whom he designs, is plain enough. But my Reason for dissenting from him is, because the very *Reverse* of this appears to be the

¹ Psalm cxlix. 9. ² A Reference is made to p. 85. 88. 94. of the *Treatise on Regeneration*. See also p. 81.

Truth of the Case.—What *System* of their *Religion* or *Doctrines* Mr. Law might have met with, I know not : but one *principal* Doctrine of the *Methodists*, being *Justification by Faith only* ;—such a *Faith* as can alone be wrought by the *Spirit of Christ* ; which must empty the Soul of all *Reliance* and *Dependence* but on *Christ only* ;—I say, this being a *principal Doctrine* of the *Methodists*, it is just as far removed from *Pride* and *Self-Justification*, as *Light* is from *Darkness*. And therefore I must conclude (in direct Opposition to that Gentleman's Opinion) that “ whoever is deeply humble, and abhors *Self-Justification*, and truly knows the *Free Grace* of “ God, is certainly the *most likely* to embrace *this* “ Religion.” But let us next proceed to Mr. Law's Questions ; which I here take from his own *Treatise*,—“ Is there not likely to be a more hurtful “ *Self-Feeling*, a more hurtful *Self-Confidence*, a “ more hurtful *Self-Trust*, a more dangerous *Self-Deceit*, in making Faith to depend upon these in- “ ward *Workings* and *Feelings*, than in making it “ dependant upon outward good Works of our “ own ? ”

I answer, that *Faith* no more depends on the in-ward *Workings* and *Feelings* of the Mind, than the *Cause* depends on the *Effects*. Whenever the Love of God, for Instance, takes Place in the Soul, there will be, I presume, some Consciousness of it ; which *divine Love* does not depend on that *Consciousness*, but the *Consciousness* proceeds from, and depends on, that *divine Love*. Thus whenever there is a *divine justifying Faith* wrought in the Soul, there will be *Peace with God*^b : and where a Soul is now at *Peace with God*, who was before at *Enmity* with him, will it not feel the glorious Difference ? Take a Person, who has felt the *Wrath* of God ; and who has afterwards experienced *this Peace* ; and he will

^a *Treatise on Regeneration*, p. 83. ^b *Rom. v. 1.*

tell us the *Difference*.—We must therefore venture to say, that where this true *Gospel Faith* is, there we shall be *conscious* of it: since the blessed Effects and Operations of it must be *felt* by us. But how *such a Faith* is likely to be attended with many more *destructive Consequences*, than a *Faith* dependant on our own *cutward good Works*; must be left to those, who are able to comprehend it. It appears to me the same Thing, as to affirm, that a *Faith* wrought by the *Spirit of Truth*, is like to prove more dangerous, than a *Faith* wrought by the *Spirit of Error*.—I know that that worthy Person means no such Thing: I only affirm, that his Words seem to carry such a Sense. The Mistake must have arose through some Misapprehension or other. However, I must beg Leave to affirm, that as the *justifying Faith* of the Gospel depends *wholly* upon the *Spirit of Christ*, must be wrought by *him*, and will cause the Soul to see that *Christ is all in all*; therefore, under the Influence of *such a Faith*, there cannot be the least Danger of *Self-Confidence* or *Self-Deceit*.—From *Self-justification* indeed, and a *Reliance* on our own *good Works*, whether *inward* or *outward*, every bad Consequence may justly be feared.—And here it may not be amiss to take Notice of another Objection of this Gentleman. He says, that “the Matter will not be much mended, by saying, that “this *Feeling* and *Assurance* is acknowledged to be “the *pure Gift* of God, and so cannot be called *our own*, or *our own Justification*. For if I have not “this Gift of God, till I pronounce it myself, till “my *own Feeling* and *Assurance* confirms it to me, I “am self-justified, because my *Justification* arises “from what I *feel* and *declare* of myself.”—With all Submission to Mr. Law, I think he is here entirely mistaken: and his Mistake may be illustrated by an Instance out of the *Gospel*. Was not

the Leper healed, *before* he pronounced that he was healed? Nay, must it not have been, in Order of Nature, *before his own Feeling or Assurance could confirm it him?* But suppose that *all* happened at the *same Instant of Time*; would the Man therefore have been *self-healed*? Or would his *Cure* have been said to arise from what he *felt or declared of himself*? On the contrary, would not his *Declaration* have arose from his *feeling*, or being *sensible* of what *Christ* had done for him; and must not *such Feeling or Knowledge* arise from the *Cure* itself?—Thus are we *justified*, *before* we pronounce it ourselves; nay, *before* our *Feeling or Assurance* can confirm it to us. But this *Justification* does *not* arise from what we *feel or declare*; but, on the contrary, our *Feeling* arises from our *Justification*: and this *Justification* being the *Free-gift* of God in *Christ*, and applied to the Soul by *Faith*, is intirely the *Reverse* of *Self-justification*. Therefore *this Error* should not be charged on the Principles of the *Methodists*.

Thus, Sir, I have given you my Reasons for differing from that Gentleman's Sentiments in these Points; and proceed to take some notice of p. 26. of your own *Piece*.

You first mention some Instances out of Mr. Wesley, of Persons who had fallen into the *Wiles and Snares of Satan*, after they had experienced the *Love of God in their Hearts*; and then you quote the following Words, "O who is secure from *Satan's* transforming himself into an *Angel of Light*^d?" After this, you thus remark, "It were to be wish'd, that the Teachers themselves would duly weigh their own *Reflections*; and that all others would abstain from such a *Dispensation*, which confessedly leads People into these horrid *Experiences of Blaphemy and Pride*."

^d See Fourth Journal, p. 54. 66. 80.

I could really wish, Sir, that *all Teachers*, and *all* that are *taught*, would *duly weigh* such important Reflections ! It might cause many a *careless* Creature to *watch* and *pray*, and to turn their *Laughter* into *Mourning*.

For if such as have found *the Love of God* in *their Hearts* be not secure from the *Wiles* of *Satan*, what Security have those, who, with respect to the *Power of Religion*, live even *without God and Christ* in the *World*?

But is *Joy in God*, and the *Love of God*, not to be sought after, because the *Devil* has sometimes so well aimed his *fiery Darts*, as to wound many a Soul who has had Experience of those Things ? You know better.—But you would have *all to abstain from that Dispensation* which *confessedly* leads People into these *horrid Experiences*.

But how does this stand *confessed* ? It is confessed, indeed, that several *fell* into these *Snares of the Devil* ; and that *he* led them into those Snares : But it appears, that they had first the *Love of God shed in their Hearts* ; and I presume, that *this Dispensation* was a Means of bringing them first into that glorious State. There is, surely, no Doubt to be made, but the *great Apostle* and his *Converts* were under the *Gospel-dispensation* ; but he plainly gives them to understand, that they must expect to *wrestle with all the Powers of Darknesh^c* : And you are too well acquainted with the primitive History, to suppose that all the first *Christians* came off *Conquerors^f*. But I must here further observe, for the sake of *many Readers*, that they should not fancy they are safe from the *Wiles* of *Satan*, because they are free from *blasphemous Thoughts* and *spiritual Pride* : They should always remember, that the *Devil* has other *Wiles* than these ; such as, the *Cares*, and *Riches*,

^c *Ephef.* vi. 11; 12.

^f *Rev.* ch. ii. and iii.

and Pleasures, of this Life^e; Malice, Guile, Hypocrisy, Envy, and Evil-speaking^h; Covetousness, which is Idolatry; and Hatred of our Brother, which is Murder in the sight of Godⁱ; corrupt Thoughts, and corrupt Communications^k; foolish Talking, and unbecoming Jestings^l; a Conformity to this World, a Love of it, and the Pride of Life^m; a contenting ourselves with a mere outward Religion, and the being under no real Concern about the renewing of our Mindsⁿ. These, and many other Snares, the Devil often lays for us; and every thinking Person may judge, how many he often entangles. All who are entangled in any of these Vices or Follies, are actually in the Snares of the Devil, let them be as merry, as secure, as careless, and as thoughtless, as they please.

But let us now go on to p. 34. You there, Sir, charge Mr. Whitefield with such a Crime, that, if he be guilty, it calls loud for a most solemn Repentance; but if he be innocent, I know not how you will ever be able to forgive yourself! "He presumes, you say, to rob our Saviour of his very Office of Redeemer," A Crime, most certainly, of the blackest Dye! But how is it proved?—why these are his Words; "Though Satan, for some Weeks, had been biting my Heel, God was pleased to shew me, that I should soon bruise his Head?" And in another place, you say, that, "indeed, he allows his Brother-Methodists a Share of this Prerogative:" "Though Satan is permitted to bruise our Heel, yet we shall, in the End, bruise his Head^p."

^e Luke viii. 14. ⁱ Tim. v. 6. James v. 5. ^h 1 Pet. ii. 1. ⁱ Col. iii. 5. Luke xii. 15. ⁱ John iii. 15.
^k Matth. v. 28. Ephes. iv. 29. ^l Eph. v. 4.
^m Rom. xii. 2. ⁱ John ii. 15, 16. ⁿ Luke xviii. 11, 12. John iv. 23. ² Tim. iii. 5. Ephes. iv. 23.
² Cor. v. 17. Gal. vi. 15. ^o First Dealing, p. 46.
^p Third Journal, p. 86.

But is not the *Victory over Satan a Prerogative*, Sir, which you hope to *share* in, as well as Mr. *Whitefield* and his *Brethren*? Is it any thing more, than a *Privilege* purchased by *Christ* for every true *Believer*? “But, you say, in both Places this *Robbery* is committed, without any Allowance to *Christ*, or Intimation of his doing it by Mr. *Whitefield’s* Means, or Instrumentality of the *Methodists*.” That is, I presume, *such Allowance*, or *Instrumentality*, was not expressly mentioned. But is this, Sir, sufficient to ground *such a Charge* upon? Could you really persuade yourself, that he designed to *exclude* the *Power and Agency* of *Christ*, because he did not actually mention those Words, or Words to the same effect? Where then, Sir, was that *Charity*, which *thinketh no Evil*; which *believeth all things*, and *hopeth all things*? Let the Reader judge, whether here is Cause for such Treatment; or for “*thinking that such Persons, by such Expressions, are either burlesquing the Scriptures, or run mad with Pride*,” or whether it bears any Resemblance with “*that antichristian Power, who opened his Mouth in Blasphemy*”? Rev. xiii. 4, 5, 6. These are all, indeed, very strong Expressions! You next, Sir, go on to attack Mr. *Wesley* in the following manner. “Upon our charging the *Methodists* with making themselves like the *Apostles*, Mr. *Wesley* calls this a *filly Objection*,—because every Man ought, in some respects, to be like the *Apostles*, in holy Tempers, Exemplariness of Life, Labours, [*indefatigable Labours*] for the Good of Souls.” To which you reply, “*Who doubts it? or blames any Mortal for it?*” But don’t you really, Sir, know any Person, who has ridiculed more *Mortals* than one for these Things? Is not Mr. *Wesley* laughed at, for

^r See the learned *Bishop Patrick*, in Gen. iii. 15. and *Grotius*, in Rev. xii. 17.

^f 1 Cor. xiii. 5. 7.

¹ P. 35.

^v *Farther Appeal*, Part iii. p. 107

“resolving

“ resolving not to indulge the least *Levity* of Behaviour?” Does not one of the *popish Saints* undergo the same Discipline, because “ not a Word fell from her that was not *religious* and *holy*?” And a second, because “ her Lips were never opened but to chant *the Praises of God*?” Again, is not the being “ inflamed, like St. *Ignatius*, with a Zeal of promoting God’s Honour, referring all his Actions and Purposes to God’s *greater Glory*; this being his holy Ambition, the Life and Soul of all his Actions.” I say, is not all this mentioned by way of *Banter* and *Ridicule*? Is not another introduced in the same manner, for “ long trying to be *holy* to no purpose?” And are not the *Labours* and *Zeal* of Mr. *Wesley* and Mr. *Whitefield*, in relation to the *saving of Souls*, represented “ only as the *natural unsettled Humour*, the *rapid Motion* of *enthusiastic Heads*?” And, to render the Whole more *ridiculous*, are we not told of a *Nun* that was *drunk* with Zeal for the Conversion of *Sinners* and *Infidels*? And, only to mention one Place more, which shall be out of your present *Piece*,—After you have mentioned some Accounts from Mr. *Wesley*, &c. of the Success attending their Labours, “ This, you say, is a *Specimen* of their *Success in Conversions*; and yet “ we can *match* them among their *Elder Brethren*.” Amongst others of *these Brethren*, you mention St. *Francis*, “ whose Preaching was so wonderfully moving,—that—the very Harlots were converted. “ Many, inflamed with Devotion, and Desire of Perfection, contemning all *mundane Vanities*, followed his Footsteps.” And is not here, Sir, a sufficient Answer to your Question,—“ *Who* blames “ any Mortal for *holy Tempers*, *Exemplariness of Life*, “ and *Labours for the Good of Souls*?” But I must still add a further Remark on the last Paragraph;

^w Part i. p. 19. ^x P. 11. ^y P. 42. ^z P. 26.
27. ^a Part ii. p. 4, 5.

where, according to your *jocose* way, you mention, “many inflamed with Devotion—and contemning all “mundane Vanities.” Are not these last Words, Sir, in the manner you quote them, a most pious Commentary on those awful Expressions of the Holy Spirit, “Love not the World, neither the Things that “are in the World. If any Man love the World, the “Love of the Father is not in “him^b.” But further, How would the Church of Rome rejoyce, if their Saints and Followers had been always thus answered! May not the Words of *Hecuba* to old *Priamus* be used upon this Occasion?

*Non tali auxilio, nec defensoribus istis
Tempus eget.* Virg. *Æneid.* lib. ii. v. 521, &c.

It is submitted to every serious Christian, whether either *Popery* or *Infidelity*; either the *Confidence* of the *Pharisee*, or the *Carelesness* of the *Publican*; will ever be overthrown by such Arguments as these?

However, you proceed to clear yourself and others from the Charge of *blaming any Mortal* on those Accounts; and thus declare in the following manner.

“It is not, you say, for making the *Apostles* an “*Example of Holiness*, &c. that we fix our Charge “on the *Methodists*; but for *Unholiness*, in proud “*Boastings* of a like *Dignity* and *Authority*; for “*Pretensions to Inspiration*, and other extraordinary “*Gifts*, and miraculous Powers,—and even comparing themselves with our Lord.” P. 36.—These are all, Sir, very *home Charges*; and it must be acknowledged, that you {generally charge very home. But I have here only this one Favour to beg of the Reader,—that he will always reflect, without *Bias* or *Partiality*, how far the PROOFS come up to your CHARGE?

^b 1 *John* ii. 15, 16.

At p. 43. you speak of some *Instances of an extraordinary Nature*, procured by the *Merits and Intercession of the Methodists*. Does any of the *Methodists* say one Word of any thing procured by *their Merits*? if they do, let the *Passages* be produced, and let the *Guilty* take Shame to *themselves*. If they are *innocent*, I leave you, Sir, to take what you please to yourself.

Next follow a “few Cases, containing, you say, “the *miraculous Favours of Heaven* towards themselves.” P. 44. *Those Cases* certainly contain some very serious Accounts of *remarkable Providences*, and of *Answers to Prayer*; and which might put some Christians in mind of those divine Words, “*The Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers*.” But here they are only made the Subject of *Mirth and Drollery*. P. 44—47.

Again, you say, p. 47, that “the same Accounts “we have of *God’s clearing up the Weather*, for the “*fake of the Methodists and Company*.” Is it proper, Sir, or becoming, to use that *awful and tremendous Name of God*, when we are *bantering or playing the Droll*?

At p. 48. you tell us, that “*Mr. Wesley* travelling on *Foot*, in the *Night*, in a *heavy Rain*, *wearry*, “and not knowing his *Way*,—has a *Group of Miracles* to relieve him in each Particular.” I beg, Sir, we may hear *Mr. Wesley* himself.—After mentioning the Circumstances above described, he thus goes on,—“I could not help saying in my Heart, “(though ashamed of my want of Resignation to “*God’s Will*) O that thou wouldst *stay the Bottles of Heaven*! or, at least, give me *Light*, or an “*honest Guide*, or some *Help* in the manner thou “*knowest*!—Presently the *Rain* ceased; the *Moon* “*broke out*; and a *friendly Man* overtook me, who

"set me on his Horse, and walked by my Side^d." &c.

A *serious* Christian of a *low Capacity* might take occasion from hence to reflect on that Saying of the *Psalmist*, "*Thou that bearest the Prayer, unto Thee shall all Flesh come*." At least such a one might wonder, what here was to *sneer* or *laugh* at: Why, it seems, "Mr. *Wesley* being reproved by Mr. *Church* "for this *Enthusiasm* and *Presumption*."—Give me leave, Sir, just to observe, that an *ordinary* Reader could as soon have found out *Heresy* or *Treason*! Where, I beseech you, is the *Enthusiasm* or *Presumption* in Mr. *Wesley's* mentioning, that he was *greatly distressed*, that he *prayed* for Deliverance, and that he immediately *met* with it? However, what does Mr. *Wesley* answer upon this *Reproof*? Why, he says, "he would not have us look upon it as *miraculous*." And why then, Sir, would you find a *Group of Miracles* in every *Particular*? Does this become a *fair Historian*? But how would he have it esteemed? why, only as "a *signal Instance* of "God's particular *Providence*." And what *Evil* is there in all this? Why first you press him with a *Difficulty*, that may sling an Air of *Contradiction* upon his Words: For "notwithstanding (you say) "this *Distinction*, if this *signal Instance* of particular "Providence be effected in a *miraculous manner*, "where is the *Difference*?" You might full as well have said, "if it was effected by a *Miracle*, was it not a *Miracle*?" And who, Sir, will doubt or dispute it? But has Mr. *Wesley* said any thing like it? Or, are there *no Instances* of a *particular Providence* but what are effected in a *miraculous manner*? But, however, Mr. *Wesley* adds, you say, "with a *seeming* "Submission,—Let it pass then as a *Trifle* not worth "relating." I durst say he used the same kind of *Submission* as other wise Men do, when they are wil-

^d *Fourth Journ.* p. 69, 70. ^e *Psalm.* lxx. 2.

ling to let their Opponents enjoy their own Thoughts.

But that the Reader may judge for himself, I shall here give him Mr. *Wesley's* Words, just as they stand in his First Letter to Mr. *Church*. “ Here you remark, says Mr. *Wesley*, “ *If you would not have us look on this as Miraculous, there is nothing in it worthy of being related.*” To this Mr. *Wesley* replies, “ It may be so; let it pass then as a Trifle not worth relating: But still it is no Proof of *Enthusiasm*. For I would not have you look on it as *miraculous*; I do not myself look on it as such; but as a signal Instance of God’s *particular Providence* over all those who call upon him^f.”

Does Mr. *Wesley* here say one thing which is justly exceptionable? He gives that Gentleman full Liberty to esteem that Affair as he pleases: but declares he looks upon it himself, as a *signal Instance of God’s particular Providence*.— Nothing can be more open, nothing more consistent. Does he not here, according to your own Wish, clearly and in express Words, tell you what he claims, and what he renounces? What is here that is manifestly evasive? p. 50. What colour of a Pretence to introduce a Story about “ St. *Teresa*, who [it seems] obtained, that a Well of very bad Water should become sweet, and be conveyed into her Monastery by a seemingly impossible Current.” If a Reader should be amazed why this wonderful Tale is brought in, he may soon be satisfied of the Reason: for, it seems,—“ she has the same prevaricating Plea with Mr. *Wesley*: [she says] *I reckon not this for a Miracle, but to shew our strong Faith*; for the thing happened just as I have related it.” P. 50. But it happens, Sir, exceedingly unfortunate, that Mr. *Wesley* ascribes no part of his Deliverance to his strong Faith: so far from it, that he owns, “ he was

^f Answer to the Reverend Mr. *Church's* Remarks, p. 41, 42.

“ashamed of his want of Resignation to the Divine Will.” This was, surely, no great Symptom of “a strong Faith. He therefore ascribes the Whole to the Divine Goodness; to that “particular Providence of God, which is over all those that call upon him.” Let the Reader now determine, whether there be any more Agreement between the two Pleas, than between the two Histories? It must, indeed, be owned, that you had also compared it with other famous “Instances of Popish Saints; some of whom “were quite dry in the midst of Rain; others had “no Rain falling where they were preaching, tho’ “Showers all around them.” P. 48, 49. Now the Reader may be pleased to recollect, that Mr. Wesley happened not to be quite dry, but to be extremely wet, in the midst of Rain; the Showers falling upon him, as well as around him. However, you have there some Instances of “Storms turned into Calms “by their Prayers.” &c. This, it must be acknowledged, seems to approach Mr. Wesley’s Case: but then here is also an untoward Circumstance, which spoils all again. For “St. Anthony puts the Rosary “over his Head, and prays to the Virgin Mary. “Brother George only repeats his Rosary: and St. “Edmund commanded the malignant Spirits of Water to depart, by making the Sign of the Cross.”

Behold now, friendly Reader, the Comparison! A Man praying to his God, and meeting with an Answer to his Prayers, is ridiculed by the Behaviour of those, who either pray to the Saints, or command away the Spirits of Water by the Sign of the Cross; or who turn their Rosaries into Umbrellas!

Can a Man, Sir, want for Parallels or Comparisons, when he can meet with such an inexhaustible Treasure of them in the Lives of the Saints? You might well say, Sir, that, “by way of Comparison “[you] might produce Hundreds of Instances of “Popish Saints being quite dry in the midst of “Rain.” &c. p. 48. For what Instances may not be

be expected in so *copious* and so *curious* a *Collection* ?

From p. 51 to p. 75. you so very *jocosely* treat of *Satan* and his *Temptations*, as can but poorly prepare our *laughing* Age to guard against that formidable Enemy of their Souls ! When a *serious Christian* reads of his *Depths*, *Devices*, *Snares*, *Siftings*, *Buffetings*, *Possessions*, and *Fiery-Darts* & ; and that we are directed to put on the *whole Armour* of God ; to *watch* and *pray*, and to be *sober*, in order to *resist* and *withstand* him ^h ; is it not sufficient to make such a Christian tremble, to find a *Teacher* of the *Gospel* treating *Mens Conflicts* and *Combats* with that dreadful Adversary, in a *laughing* and *ludicrous* manner ? Are such Things, Sir, to be *played* with ?

At p. 54 and 55. you let the Reader know, after what manner “ both *Naturalists* and *Divines* have “ assured us, the Devil often goes out of the Bodies “ of the *Possessed*.” The Account, Sir, is only fit to be inserted in a *Diary* of *Sancho*. Whatever Excuse may be made for *Gregory of Tours*, and your other Authors, I fear the same cannot be made for all that quote them. *Naturalists* and *Physicians* may be allowed to speak of many Things, which would be highly indecent for any others to mention in the way of *Drollery*. I know *Gregory of Tours* is said to have been a *learned Prelate* : but all the learned *Papish Prelates* in the Universe can give no Authority to a *Protestant Divine*, to *publish* any thing *unbecoming* his *Character*. And I must desire to observe further, that if a Man had studied for a piece of History, in order to *burlesque* the Cure of the *Dæmoniacs* in the *Gospel* ; he could hardly have met with

^g Rev. ii. 24. 2 Cor. ii. 11. Ch. xi. 14. 1 Tim. iii. 7. 2 Tim. ii. 26. Luke xxii. 31. 2 Cor. xii. 7. Matth. iv. 24. Ch. viii. 28—32. and other Places in the Evangelists. See also Acts x. 38. 1 Cor. v. 5. 1 Tim. i. 20. Ephes vi. 16. ^h Ephes. vi. 10, 11, 13. Matth. xxvi. 41. 1 Pet. v. 8, 9.

any more suitable to his Purpose. I acquit both you and them of any such Design; but whether this Observation be just or not, let the Reader judge.

At p. 70, you make this very remarkable Observation, "Nor can Mr. *Wesley* escape the Attacks of "this infernal Spirit." Surprising, truly! But do you know, Sir, any one that can? Could the holy *Jesus* himself escape his Attacks? "It is the Mercy of God, says the learned and pious Bishop *Taylor*, that we have the *Quietness* of a Minute; "for if the *Devil's* Chain were taken off, he would "make our very Beds a Torment, our Tables to be a "Snare^k," &c. And are not all the Accounts we have of *Satan* in the Gospel, with the Directions, how we should arm and guard ourselves; are not all these so many plain Intimations, that every one who will heartily engage in the *spiritual Warfare*, must expect many a sharp Conflict with him? But how far your Manner of treating these Things, will either prepare a Soul for such Conflicts, or support it under them, must be left to the Reflection of others.

From p. 75 to p. 78. you banter *spiritual Desertions*, and the like spiritual Complaints, in a way that will furnish out much Mirth to some Readers; tho', possibly, much Horror to others. Several Instances of these *spiritual Desertions* you give, p. 76, 77, from Mr. *Wesley*, Mr. *Whitefield*, and Mr. *Seward*; some of which I shall here mention.

Mr. *Wesley* says, that, "for three Days he was "sorrowful and very heavy; could neither read, "meditate, sing, pray, nor do any thing."—"Com-forts, says Mr. *Whitefield*, were soon withdrawn, "and a horrible Fearfulness and Dread permitted to "overwhelm my Soul." Again, "For two Days "God has brought me low by *spiritual Desertions*."—"I have found, says Mr. *Seward*, during these

ⁱ Luke iv. 1—13.

^k *History of the Life and Death of the Holy Jesus*, Part i. p 98. § 8.

"Tempta-

"*Temptations*, a general withdrawing of *God's Spirit*."—And what, Sir, is your Observation on these melancholy Complaints? Why, you say,—
 "The same State of *Dereliction*, &c. was the common Lot of their ever faithful *Allies*." And is it not, Sir, more or less, the common Lot of every Person, who has had some Experience of the *Love of God in his Heart*¹? Was not this the Lot of the Great *Author and Finisher of our Faith*^m? Was not the Captain of our Salvation made perfect through suffering? Was he not in all Points tempted like as we areⁿ? And are we not told, that "if we suffer, we shall also reign with him^o?" And was not this State of *Dereliction* one of his most bitter Sufferings^p? But is it any where promised to his Followers, that they should be exempt from partaking of this bitter Cup, in a measure and degree suitable to their State and Circumstances? Did our LORD himself make any such Exception, when he uttered these awful Words,—
 "If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me^q." On the contrary, has He not told us, "It is enough for the Disciple, that he be as his Master, and the Servant as his Lord^r?"

And, moreover, does not the Experience of every Denomination of *Christians* abundantly convince us, that none are exempt, none excepted? And as you have given, Sir, several Instances from the ever-faithful *Allies* of the *Methodists*, therefore some of these we come now to consider.

But, first, you acquaint us, that "the *scraphic* St. Francis was reduced to so great Tribulation by Satan's Temptations, and the Lord's withholding

¹ See Rom. v. 5. Psal. xxx. 7. Psal. xxxvi. 8, 9. Psal. xlii and xliii. ^m Heb. xii. 2. ⁿ Ch. ii. 10. Ch. iv. 15. ^o 2 Tim. ii. 12. ^p Matth. xxvii. 46. ^q Luke ix. 23. ^r Matth. x. 25.

“ his usual Consolations, that he thought he was “ *forsaken by Christ?* ”—And is not this, Sir, a fine piece of History to make a *Joke* of? Do you apprehend that *Popish Saints* or *Popish Sinners* are exempt from *Satan's Temptations?* Or if they get to Heaven, must it not be in the *same narrow Way*[†] that *Protestants* get *thither?* Or can any arrive there, Sir, do you think, without many *spiritual Tryals* and *Temptations?*

Thus, again, “ *M. of Pazzi* had a long Combat “ with the *Princes of Darknes*; was dry, desolate, “ and deserted.” And is it any Wonder, that *M. of Pazzi* should have a Combat with the *Powers of Darknes*; when the *Spirit of God* has told *Christians*, that they must expect it[†]? Or can it be matter of Sport, that “ *Mary of Agreda* should be under such “ a *spiritual Desertion*, that *God*, for some Years, “ should hide himself from her, withdrawing the “ *Regaloes* [the *Refreshings*] and Joys of his *Presence?* ” And what is here, I beseech you, to laugh at? But can any *Christian*, Sir, except yourself, who has ever experienced the *refreshing Joys of God's Presence*, find any thing here to be merry with? Can any Person, who has once felt the *Love of God shed abroad in his Heart by the Holy Ghost*, and and has afterwards fallen into *spiritual Desertions*, can this Person take Pleasure in seeing such a State made the Subject of *Mirth* and *Buffoonry?* But what if *bodily Distemper* be often connected with those *spiritual Complaints*; p. 78. as when the *Mind* is afflicted, the *Body* must often suffer: Or, What if the *Methodists* or their *Allies* should sometimes have been mistaken, as to some Circumstances of their *spiritual State*; will that excuse the treating of *spiritual Desertion*, *Darknesses*, and *Temptations*, in such a manner, as must expose them to the *Laughter* of those who only make a *Jest* of the *Gospel of Christ?* Or

[†] *Matth.* vii. 13, 14.

[†] *Ephes.* vi. 12.

could it, Sir, be becoming a *Divine*, to mention those sacred Names of *God* and of *Christ*, in such Scraps of History, p. 77. as are only quoted by way of *Banter* and *Ridicule*? It is submitted, whether the *whole Contents* of that single Page have been outdone by any one Page of *any Writer*, whether *Tragic* or *Comic*, since the Time of the *Restoration*? And further, let every one determine, who has a *serious* and *deep* Sense of Religion, whether p. 11 and 12. fall much short of it?

At p. 83. you ask, "Is it not strange that such a one should be destitute of Means to *resolve his Scruples*?" And one of your Reasons for this, is, that he is "One of intimate Communication with the *Deity*." As you had been speaking of Mr. *Wesley* for three Pages together, I presume you must mean him here; but I wish you had referred to the Place *from whence* this is taken; or, *on which* it is grounded: that so we might know, whether these are *his Words*, or only your own *Commentary*.

At p. 84. you intimate a Desire, that the "*Reader* will please to recollect what was said before of the *Methodists Conflicts with Satan*, their *spiritual Desertions*," &c.—I will venture, Sir, to think, that whenever a Reader does this, it will certainly affect him, according to the State of his Mind: if he be a *serious Christian*, it will give him great Concern; if he be one that is troubled with *little Religion*, or who *disbelieves* the *Gospel*, it will supply him with much *Mirth* and *Diversions*. Nor will what follows, from p. 84 to p. 91. relating to *Po-pish Saints*, make him much *graver* or *wiser*.

But is this the way to inspire a *thoughtless Age* with a *serious* Sense of Religion? What Mischief, Sir, by this Means, may you have done to the *Gospel of Christ*?—But thus you go on again, from p. 92 to p. 95. to *banter* and *ridicule* the *Temptations* and *spiritual Comforts* of Mr. *Seward* and Mr. *Whitefield*, and then,

then, according to Custom, a *Parallel* is run between them and "*their old Associates*." P. 94.

At p. 98. you observe, that amongst the *Methodists* are, "Jealousies, Envyings, Divisions, Quarrels, perpetual Broils, Confusions, and mutual Condemnations; with various other Irregularities and Vices. And such, you say, is the Case with the *Religious Orders* in the *Romish Communion*." And to the same Effect you speak again, from p. 134 to p. 144. But did not *these Tares* appear so early as *St Paul's Time*; and even in a *Church* of his own planting^v? Does not *Ecclesiastical History*, Sir, abound with the same melancholy Accounts of all *Orders and Degrees* of Men^w? And may not the *Poet's Words*, in some measure, be applied to too many *Christian Churches* in most Ages of the World?

Iliacos intra muros peccatur & extra.

Horat. lib. I. epist. ii. y 16.

However, as it may be supposed, that these Crimes are here partly mentioned, to shew how greatly the Behaviour of those Men differ, from what is mentioned of them in a *Piece* called, "*The Character of a Methodist*"; wherein they are described as having "all the *Virtues and Graces* that can adorn or exalt the *Christian Profession*," &c. p. 98. — I would beg Leave here to reply, that if any *unprejudiced Reader* will look into *that Piece*, he will go near to conclude, that it was not designed as a Description of all who are called *Methodists*; but only "of what all should endeavour to be^x."

^v 2 Cor. xii. 20, 21. See also Rev. ch. ii and iii.

^w Eusebius, lib. viii. See also Grot. Epist. xxii. And Archbishop Usher's *Historica Explic. de Christian. Eccles. successionē & statu*.

^x P. 11, 12. § 17, 18.

In the same p. 98. you say, that the “ *Moravians* justly charge [Mr. *Wesley*] with *Inconsistency* of Behaviour: and we may safely defy him, you say, with all his *Subtilties and Distinctions*, to clear himself.”—This refers to what you had quoted from him in the preceding Page; where he sometimes highly *commends* the *Moravians*, and sometimes as highly *condemns* them. And to the same Effect you had spoke at p. 64. there you say, “ These *Moravian Mystics* are the Persons, whom (by an unaccountable *Inconsistency* of Conduct not to be reconciled) Mr. *Wesley* represents by Vicissitudes, as the *best*, and as the *worst*, of Men.” And may they not, Sir, be of *both* these Kinds? However, I would here make an humble Proposal to the Reader, which I hope will not appear *unreasonable*; and that is, that he would bring along with him no *subtle Distinctions* at all, but only a Mind cool and free from *Prejudice*: and then let him determine, whether a *Set* of Men, or only a *Part* of them, may not be justly *commended* for *certain* things, whilst *some* or *all* of them may be as justly and consistently *condemned* for *others*? And then let him examine, whether this may not be the true State of the Case between Mr. *Wesley* and the *Moravians*? I need not tell you, Sir, that it was a common Saying amongst the Ancients, that “ where *Origen* was *right*, none spoke or wrote *better*; where he was *wrong*, none wrote or spoke *worse*.” And may not this be the Case of any Body of Men, or of *some Part* of that Body? Hence then Opinions may be both *admired* and *detested* by one and the same Person, without any just Charge of *Inconsistency* whatever. However, as you mention what may appear an *insuperable Difficulty* to some Readers, I shall

† See Mr. *Wesley's Address* to the *Moravian Church*, before his *Fourth Journal*.

here take notice of it. "His own Disciples, you
 " say, among the *Methodists* go over to [the *Moravians*]
 " in Crowds. But still *Methodism* is the
 " strongest Barrier against the *Moravian* Doctrines
 " and Principles," p. 97. Here I desire the Reader
 to consider, whether *any* Doctrines or Principles can
 be a *stronger Barrier* against *those* of the *Moravians*,
 than *such* as are directly *contrary* to them? But
 then, how comes so many to pass over to the *Moravians*?
 Undoubtedly, by first forsaking the *Doctrines*
 and *Principles* of the *Methodists*. They see
 something, I suppose, in the *Moravian Principles*
 and *Doctrines* which *please* them best: but whether
 they change for the *better* or the *worse*, let every
judicious Christian be a Judge for himself.

But now, Sir, give me Leave to observe, that
 tho' your whole *Page 97.* be almost taken up with
 Charges against Mr. *Wesley*, you have not referred the
 Reader to one single Place, where he may find your
 Quotations. In your Margin we have [3 *Journ.*
 p. 79.] but that can only relate to Mr. *Whitefield*;
 of whom you just say, that he "*admires their*
great Simplicity." And the same Omission may
 likewise be observed, p. 64. However, that the
 Reader may not altogether be at a loss where to
 look for two of the Quotations, which *seem* to be
 contradictory to each other, I will refer him to the
 proper Places, and take some notice of the Passages
 themselves.

But, first, Mr. *Wesley* charges the *Moravians* with
 " zealously cautioning us against the natural Love
 " of one another; and having, in truth, well nigh
 " destroyed brotherly Love from among us." After-
 wards you mention these Words of Mr. *Wesley*,
 " They love God, and love one another," p. 97.

Now these two Charges against the *Moravians*
 seem to clash with each other; but then they only
seem to do so, and no more. For the Love they
caution against, is *natural Love*: So it is printed in
 Mr.

Mr. *Wesley's* Journal²; and if those Words had been printed in *Italic*, in your Quotation, they might have given some Light to the Reader. Mr. *Wesley* had charged the *Moravians*, a few Lines before, with their "talking much against *mixing Nature with Grace*." This sufficiently discovers, that tho' they were not against *spiritual Love*; yet they opposed mixing *natural Love* with *spiritual*. Therefore, by charging the *Moravians* with being against *natural Love*, he says nothing contrary to the other part of your Quotation, which speaks only of *spiritual Love*. That it does so, the Reader will be enabled to see when he has the whole Sentence.

"I magnify (says Mr. *Wesley*) the Grace of God, "which is in many among you—giving you to love "one another, in a manner the World knoweth not "of¹." If you had, Sir, added those few Words, which are only separated by a *Comma*, every understanding Reader might have seen, that the *Love* here allowed to be in *many* of them, was more than a *natural Love*^b; since it is represented as a *particular Gift* of God; and the very *Manner* of it, as *unknown* to the World. And it is further observable, that it is not mentioned to be in *all*, but "in *many*, "among them." So that, I hope, these *irreconcilable Inconsistencies* are in a fair way of being reconciled.

At p. 101. after having been speaking of Mr. *Wesley* and Mr. *Whitefield*, you tell the Reader,—
 " 'Tis a general thing to see them carried up to
 "Heaven by Gusts and Transports of *divine Joy*;—
 "and immediately down again to the Deep, almost
 "swallowed up with *Darkness and Sorrow*." A

² *Fourth Journal*, p. 108. ¹ *Address to the Moravian Church, in the Fourth Journal*, p. 4. § 5. See also the Letter at the End of it. ^b See Mr. *Wesley's* First Letter to the Rev. *Nat. Church*, p. 12, 13.

very suitable Subject to be merry upon! "And
 " I could bring (you say) Troops of eminent *Popish*
 " Saints to bear them company, besides those be-
 " fore mentioned."—I think, Sir, the most *authen-*
tic History of the Saints, is reduced into the Compass
 of four folio Volumes^c. However, these, with *Popish*
Bulls and Breviaries, &c. may well furnish out
 a whole Troop of Saints, for *Parallels and Compari-*
sons! And if they are not always very exact, yet
 they will sufficiently serve the Turn of many Read-
 ers; and as to others, they must take the *Will* for
 the *Deed*.

But, to return from this *Digression*; you say, that
 you are of opinion, that a "large Share of these
 " *Vicissitudes of Ebbings and Flowings* proceed
 " from the very Nature of *Entbusiasm*." And there-
 fore you plainly intimate, that "the Case may be
 " thought rather to deserve *Compassion* than *Blame*."
 P. 102.

However, after this *Kindness*, they must prepare
 for heavier Things; for thus you immediately ex-
 press yourself, "But the *Methodists* must excuse me,
 " if the same *Allowance* is not made, where *Art*
 " and *Cunning*, and *Sophistry* manifestly appear;
 " when, hard pressed by *Argument* and *Objections*,
 " they run themselves into *Inconsistency* and *Self-*
 " *contradictions*, merely to serve a present Turn," &c.
 P. 102.

I really think, Sir, that, whether they will excuse
 you or not, they should by no means be indulged in
 these Things; especially considering what large *Al-*
lowances have been already made them; and with
 what *Tenderness*, *Candour*, and *Generosity*, they have
 been treated in both your Pieces. However, be that
 as it may, some of these *Inconsistencies* and *Self-con-*

^c *Les Vies de Saints, composées sur ce qui nous est
 resté de plus authentique, & de plus assuré dans leur
 Histoire, par Adrian Baillet, 4 vol. fol. Par. 1724.*

traditions we have had already; and therefore must now prepare to hear of more. " 'Tis a Matter, you say, of no great moment, if Mr. *Wesley* at one time declares for a *disinterested Love of God*; and in arguing against the *Moravians*, declares, that there is no one Caution in all the Bible against *selfish Love of God*^d." P. 102, 103.

If you had, Sir, referred to the Place where " Mr. *Wesley* declares for a *disinterested Love of God*," the Reader might have consulted it, and by that means have formed a Judgment what was meant by it.—However, I presume you will allow, that by a *disinterested Love of God*, Mr. *Wesley* there means such a Love, as has none of the *Dregs of this World* in it; no View to the *Ease*, the *Pleasures*, the *Riches*, or *Honours of this Life*. This I take to be the *disinterested Love of God* which Mr. *Wesley* declares for: and against this I suppose, there can lie no Objection^e. But then, how are we to get over Mr. *Wesley's* declaring even for *selfish Love*; which appears so directly contrary to that Love which is *disinterested*?

Now, if the Reader will consider, that the Followers of *Molinos*, who are called *Quietists*^f, that many of the *Mystics*^g, and possibly some of the *mystic Moravians*, call that a *selfish Love of God*, which has so much as only a View to our future and eternal Happiness, then he may easily see the Consistency in what Mr. *Wesley* has said.—Mr. *Wesley* commends a *disinterested Love of God*, in the Sense just explained; and in so doing he is perfectly right. Again,

^d *Fourth Journal*, p. 108. ^e *Matth.* vi. 24.
Luke x. 27. *John* iv. 23. *1 Cor.* x. 31. *Ephes.* vi. 24.
 Let the learned Reader consult *Chrysostom* and *Theophylact* on the last mention'd Place. See also *1 Job.* ii. 15, 16.
^f *Maximes des Saintes*, by the Archbishop of Cambray.
^g *Bishop Wilkins* on *Heb.* xi. 26. p. 21. 25. 32—35.

he appears to commend a *selfish Love of God*; but what does he here mean by a *selfish Love*? . Why, the *same* that many have meant by it; even a *View* to that *Recompence of Reward*; to that *Crown of Glory*, which *Christ* himself has proposed to us ^h.—If *this* be the *selfish Love* here recommended (and if it be not, let it be shewn) then *what Caution* is there against it in *all the Bible*? Or what is become of this fresh Instance of *Inconsistency* and *Self-contradiction*? I know, Sir, you say that this “*is a Matter of no great moment* ;”—but, however, as many Readers may not be altogether so very *indulgent*, it was therefore proper to clear it up.—However, tho’ you are pleased thus lightly to pass over *this Contradiction* ; yet you redouble your Force against Mr. *Wesley*, in the very next Lines.—“ But ’tis (you say) a considerable Offence, to charge another *wrongfully*, and *contradict himself*, about the Doctrine of *Assurances*.” P. 103. This is, most certainly, a very *considerable Offence*, let it be about any Doctrine whatever.

And now having seen the *Charge*, let us examine how it is supported. And first, you thus quote what follows from Mr. *Wesley*. “ I went to the Reverend Mr. *Bedford*, to tell him of the *Injury* he had done both to *God* and his *Brother*, by preaching and printing that *very weak Sermon on Assurance*, which was an *ignoratio elenchi* [an Ignorance of the Point in question] from Beginning to End ; seeing the *Assurance* we preach is of quite another kind from that he writes against. We speak of

^h *Rev.* ii. 7. 10. *Ch.* iii. 11, 12. *1 Cor.* xv. 58. *2 Cor.* iv. 18. *Ch.* vii. 1. *Phil.* iii. 13, 14. *Tit.* ii. 13. *Heb.* x. 34. *Ch.* xi. 10. 14. 16. 24—26. 35. *Ch.* xii. 1, 2. ⁱ See Mr. *Wesley's Fourth Journ.* p. 108. 112, 113. where he charges them with *Mysticism and Quietism*.

“ an Assurance of our *present Pardon*; not (as he does) of our *Final Perseverance* ^k.” Here you make this Remark, indeed, “ That *present Pardon* and *Salvation* are of small moment, if we are *finally to perish*.” P. 103: Most certainly true.—But who is it, Sir, that talks thus? Does Mr. *Wesley* say, that “ if we receive *present Pardon*, we must *finally perish*? ” Or does he say any thing like it? For is there any Resemblance between saying—a Man *may*, and a Man *must*, perish? What Foundation then, Sir, for your talking of *present Pardon* in such a manner? All that he says implies only thus much,—that a Man “ *may have an Assurance of present Pardon*, without any Assurance that he shall not afterwards want a future Pardon.” And is not this, Sir, *sound Doctrine*? Don’t we read of a righteous Man turning away from his Righteousness? And of those who have been washed,—to their wallowing in the Mire^l? But, further, had not the unmerciful Servant an Assurance of *present Pardon*? But did his Lord give him any Assurance of a *final Perseverance* in that State? On the contrary, was not his Pardon afterwards revoked for his wicked Behaviour^m?

However, you thus proceed,—“ But, after all, how stands the Fact? Mr. *Whitefield*, in express Words, prays for “ an Assurance of eternal Salvation, as one of the Privileges of Christ’s Followersⁿ.” The judicious Reader will consider, how far this fixes the Charge upon Mr. *Wesley*. But you have, you say, “ a more unexceptionable Evidence, even Mr. *Wesley* himself; who, in his Sermon on Free Grace, allows and teaches, that “ many, very many, have that Witness of the Spirit, that

^k *Third Journ.* p. 9. ^l *Ezek.* xviii. 24—26.
² *Pet.* ii. 20—22. *Heb.* vi. 4—6. *Ch.* x. 38. *Rev.* iii. 11. ^m *Matth.* xviii. 23—35. ⁿ *Fifth Journal*, p. 69.

“ *Assurance of Faith*, which excludes all *Doubt* and
 “ *Fear* concerning their *future Perseverance*; that
 “ a full Assurance of Faith doth not necessarily im-
 “ ply a full Assurance of our *final Perseverance*; but
 “ he owns and asserts, that Assurance of the *future*
 “ is sometimes joined to that of *present Pardon*; and
 “ that some have both the one and the other.”

P. 103, 104.

And what is here, Sir, either *contradictory* to it-
 self, or to what Mr. *Wesley* had said to Mr. *Bedford*?
 This Gentleman is charged with affirming, that
 Mr. *Wesley* preached the Assurance of *final Perse-*
verance; though Mr. *Wesley* affirms, he was only
 preaching the Assurance of *present Pardon*. And
 might it not be so, notwithstanding all that these
 Passages can prove to the contrary?

Suppose, Sir, you should be charged with main-
 taining the *Doctrine* of *sudden Conversions*;—would
 you not think you had Reason to complain that you
 was injured? And yet these following are your own
 Words;—“ I do by no means deny, that the *Holy Spi-*
 “ *rit* may, or sometimes doth, by some extraordinary
 “ Act of Grace, throw such a Light and Influence
 “ on the Mind of Man, as suddenly to arrest him, as
 “ it were, in the midst of a wicked and unbelieving
 “ Course.” How far this Case might differ from
 Mr. *Wesley*’s may be referred to the Reader. But
 you have another Quotation from Mr. *Wesley*, which
 is an Instance of “ One, who long continued in Sin,
 “ [and] received a full, clear Sense of God’s par-
 “ doning Love, with *Power to sin no more*.” And
 after this and the other Quotations, you thus tri-
 umphantly demand,—“ And now what becomes of
 “ his Charge against Mr. *Bedford*? And is it not
 “ mere *Evasion* to say afterwards, “ This is not

* *Sermon on Free Grace*, § 13, 14, 15. P *First*
 Part, p. 41. 2 *Third Journal*, p. 42.

“ properly

“ *properly an Assurance of what is future?* ” P. 104. If the *Assurance*, Sir, of *present Pardon*, be only the *Assurance* of what we *now* have, then how can it *properly* be the *Assurance* of what is *future*? Mr. *Wesley* says, that the *Assurance* of what is *future*, is *sometimes* connected with the *Assurance* of *present Pardon*; but that it is a *distinct Gift* from this, and often separate from it. If this be a *Mistake*, let it be shewn. But if these are *distinct Gifts*, and often *separate*, then where is the *Evasion* to affirm, that the *one* is not *properly* the *other*? Perhaps some Readers may imagine, that “ an *Assurance* of *present Pardon*, which excludes all *Doubt and Fear* concerning our *future Perseverance*, is the same thing as an actual *Assurance* of *that Perseverance* : ” but there is a *wide Difference* between them; even as wide as between “ having *no Doubts or Fears* about living till *To-morrow*, and the having an “ *actual Assurance* of it.”

And thus a Man may have that *Assurance of Faith* concerning his *present Pardon*, which excludes all *Doubt and Fear* concerning his *future Perseverance* : but still his having *no Doubts or Fears*, is not a *full Assurance of Faith* that he *shall* certainly *persevere to the End*. And as to your last Quotation, concerning “ One, who received a full, clear Sense of “ *God’s pardoning Love*, with *Power to sin no more* ; ” whether it has a Relation to an *Assurance of final Perseverance*, or not, it makes no *Difference* at all. If it does relate to this, it is what, Mr. *Wesley* allows, is *sometimes* given : but there is no necessity thus to understand it; since, I presume, the *Angels*, before they fell, as well as *Adam* in *Paradise*, had each a *Power* to have *always* avoided *Sin*; tho’ *no Assurance* of a *final or future Perseverance*.—And now, let the judicious Reader judge of these fresh *Inconsistencies* and *Contradictions*.

At p. 104. you tell the Reader, that the *Methodists* "have been compelled by *Argument* to bring "down *inward Feeling* to a sort of *inward Consciousness*, which (you say) No-body denies."—"Tis pity, Sir, you did not refer to the Place where we might find this Victory obtained; and the Argument which *compelled* them thus to yield. The Person who wants to be convinced, that *inward Feeling*, and *inward Consciousness*, are distinct Things, certainly requires a more *powerful Argument* than ordinary. And as to *those*, who do not deny a sort of *inward Consciousness*, tho' they seem to have denied *inward Feeling*, they appear to be as *acute Metaphysicians* as the other; and therefore nothing further can be said of either, till we have a more particular Account of them.

At p. 105. you observe, that "Mr. Hammond (another, you say, of their Teachers) after he "had at large pleaded for *feeling the Holy Spirit*, "yet owned at last, that some People—frequently "deceived themselves[†]," &c. And was he not, Sir, entirely right, as to both? For who can question, but that *all* are liable, without much Care and Caution, to be here deceived? But what is to be done, Sir? Are we therefore to plead *against* feeling the *Influences* of the *Holy Spirit*? or to say, that they are *not* to be felt? But can the *Holy Spirit* comfort us, rule our *Hearts*, inspire our *Souls*, and lighten them with *celestial Fire*[†]; and yet his *divine Influences* not be felt? But further, Does not our *Church* mention those, "who *feel* in themselves the "working of the *Spirit of Christ*?" Does she not declare, that "the *Faithful* may [at the Lord's

[†] The Author here refers to Mr. Church's *Farther Remarks*, p. 128, 129. [†] Collect for Sunday after Ascension, Nineteenth after Trinity, Fifth after Easter, first Collect in the Communion-Service, and *Veni Creator*. ^v Article XVII.

“ Supper] *feel* wrought the Tranquillity of Con-
 “ science^w ?” And after having observed, “ that
 “ *all spiritual Gifts come from God by Jesus Christ*,
 does she not pray, “ that we may have Grace to
 “ *know* these Things, and to *feel* them in our Hearts:
 and then directs, “ that in order to this *Knowledge*
 “ and *Feeling*, we should pray the *Holy Spirit* to as-
 “ sist and *inspire* us with his *Presence*^x ?” But what
 is still of much higher Authority, is not “ the *Love*
 “ of God shed abroad in the Hearts of *real Chri-*
 “ *stians* by the *Holy Ghost* ? Does he not bear
 “ witness with *their Spirit*, that they are the *Child-*
 “ *ren of God* ? Does he not make Intercession for
 “ them with Groanings which cannot be uttered ?
 [or excite *holy Groanings* in the Soul, which are not,
 or cannot be, uttered by us ?] “ And may they not
 “ be filled with *Joy* and *Peace* in believing; and
 “ abound in *Hope* through the Power of the *Holy*
 “ *Ghost*^b ?” But can, Sir, these Things be, with-
 out an *inward Feeling*, or *inward Conscience*, that
 the *Holy Spirit* is working within us ?

At p. 108. you proceed to “ Mr. Wesley, whose
 “ *Concessions*, you say, on this Head (of ENTHU-
 “ SIASM) are rather *ambiguous and evasive*, with-
 “ out confessing or denying. Being charged with *En-*
 “ *thusiasm*, he says, “ You are to prove (which, I
 “ conceive you have not done yet) that *my Conduct*
 “ is such, as is only to be justified by the Supposi-
 “ tion of an extraordinary Divine Assistance.—I
 “ claim no other Direction of God’s [Spirit,] than
 “ is common to all Believers.—No otherwise in-
 “ spired, than you are, if you love God.—I never
 “ said, that *what I do* is to be accounted the *Work*

^w *Homily concerning the Sacrament*, Part i. Edit.
 Lond. p. 269.

^x *Homily for Rogation-Week*,
 Part iii. p. 293.

^y *Rom. v. 5.*

^z *Ch. viii. 16.*

^a *Ch. viii. 26.* See the learned Bishop Fell on this last
Verse.

^b *Rom. xv. 13.*

"of God^c." Perhaps, Sir, the Sense of this last Paragraph will appear more clear to the Reader, when he is acquainted, that Mr. Church, in describing of an *Enthusiast*, says, that "whatever he does, "is to be accounted the Work of God^d." To this Mr. Wesley replies, "You strike quite wide of me "still; I never said so of what I do; I never thought "so: yet, I trust, what I do is pleasing to God."

Let now every unprejudiced Person judge, what there is in this whole Quotation, either *ambiguous* or *evasive*? What *Concessions* here are, which neither *confess* or *deny*? But at the End of your Quotation you add as follows, "Being charged with alledging "a *miraculous* Interposition of Providence in his "Favour, he replies, Let it pass then as a *Trifle* "not worth relating."

The Reader may be pleased to recollect, we had *this Charge* before; when Mr. Wesley is banter'd with the History of St. Teresa and several other *Saints*. But here it is introduced again with the following Observations.—"I am far from thinking, "that in these dubious Expressions, he designs to "give up any of his *high Claims*. And it is easy "to see, what *Shiftings* and *Reserves* may be ready "at hand either way, as Occasion shall require: "what *different* Constructions may be put upon the "Words among his own *Society*, and when engaged "in *Controversy*. But I shall leave him to shake "hands with his Friend St. Ignatius; who, after "some *Ramblings* up and down under the Colour of "*Inspiration*, was closely questioned by Authority at "*Salamanca*. Whether he was really inspired by "the Holy Ghost, or not? Some Writers say, that "he did then own himself *not inspired*. The *Jesuits* "will not allow so much; but that he would give

^c See Mr. Wesley's First Answer to Mr. Church, p. 38, 39. ^d His Remarks, p. 60, 61.

"no other Answer than this,—We have talked enough of it."

I have, Sir, already desired the Reader, and here repeat it, that he will always *impartially* reflect, how far your PROOFS come up to your CHARGE? Let him now determine, what Foundation there is for talking of *dubious Expressions, high Claims, Shiftings and Reserves, different Constructions* in his Society, and in Controversy, *shaking Hands* with the Founder of the Jesuits, and *rambling up and down* under the Colour of Inspiration?

I take no notice of the *close questioning by Authority* at Salamanca, because, I presume, that is only added by way of Ornament to the Story. But yet Mr. Wesley has another violent Attack close at the Heels of this, for his *desultory Conduct*.—These, Sir, are your Words, "This *desultory Conduct* put one in mind of the Man in *Martial*^e, who would often surreptitiously intrude himself into the Seats in the Theatre belonging to the Order of Knight-hood, to which he had no Right; and was as often ferreted out by the Beadle, and taught to stand among the Populace. At length, he cunningly gets a sort of *Half-seat* at the End of a Bench; where he boasts to the Knights that he sat; and pretends to the Beadle that he stood." P. 109, 110.

But now, Sir, with Submission, may not a Reader, who pays a particular Deference to all your Comparisons, be liable here to fall into some Blunder? For since Mr. Wesley is supposed to continue his *high Claims* only to his own Society, and only to abate of them in Controversy; may not such a Person imagine, that Mr. Wesley's Society is to be compared to the Knights, and all his Antagonists to the poor Beadle? For it was only to the Beadle that this

* The Reader is referred to Dr. Geddes, of the Orders, &c. p. 102, 103. † Lib. v. epig. 14.

arch Fellow pretended Humility; whilst to the Knights he appeared as stately and arrogant as ever. However, as the principal Design of the Story, is to set the Reader a laughing; a small Mistake can be of no moment.—But you thus go on.—“To the Moravian and Methodistical Institution belong also, either as constituent Parts, or genuine Consequences, Scepticism and Infidelity; Doubts and Denials of the Truth of Revelation, and sometimes Atheism itself. This, together with their Declarations of having no Sense of God or Religion, will appear from their own Narratives.” And then, having produced some Instances out of their Writings; you turn, according to Custom, to that useful Magazine, the History of Popish Saints; and represent the Whole as “the genuine Effects of Enthusiasm, the laying aside cool Reason, and plain Scripture.” P. 113. Whereas it requires only the consulting plain Scripture with cool Reason, to perceive that these fiery Darts of the Devil are what every Christian may look to be assaulted by, whilst he is attentively engaged in his spiritual Warfare; tho’ God may not see proper that all should be thus tempted. Nor is it likely, that these Darts should be levelled at such, as have the Form without the Power of Godliness; or who profess to know God; but in Works deny him: such as either disbelieve the Gospel; or, pretending to believe, do not obey it: in short, the mere Worldling, and the self-righteous Pharisee, are seldom disturbed with this kind of Atheism or Infidelity. The Devil is too subtle an Enemy to give any Uneasiness, or any Alarm, to such as these; he chuses rather to lull them to Sleep, that so they may perish in a fatal Security. No, Sir, they are generally those, who are earnestly contending to fly from the Wrath to come, who must now and then expect some of these dreadful Darts.

However, to such, all *unbelieving* and *doubting Thoughts*, relating to *God* and *Religion*, are as so many Daggers to their Hearts. But is this the Case of those who glory in being *Sceptics* and *Infidels*? Did ever any *profest Unbeliever* of the Truths of *Revelation* mourn and lament himself, because he had lost the *Sense* of *Religion* from his Mind? Or did ever any *Atheist* (whether *real* or *not*) confess with the deepest *Grief* and *Sorrow*, that he had lost the *Light* of *God's Countenance*?

It was necessary, Sir, to mention these Things, that so the common Reader might understand how great the *Difference* was between the *Infidelity* of some Men, and that of others. And this will enable him to account for Mr. *Seward's* horrible *Temptations*, even to *worship Stocks* and *Stones*; and which, it seems, happened “long after his *Conversion*,” p. 113. tho’ had they happened *long before*, they had been much more *wonderful*! since this might have been too *shocking*, and *awoke* him out of his *Sleep*. And the Reader will the more easily cease to wonder at these Things, when he recollects that the *Glorious* and *Eternal Son of God*, perfectly *pure* and *spotless*, was tempted to *worship* what was infinitely *wiler* than any *Stocks* or *Stones*, even the *Devil* himself.

But we have afterwards a *Sneer* upon the *Throws of Regeneration*:—“Our *Methodists*, you say, may reckon these *Assaults* of *Infidelity* for a Part “of [*those Throws*.]” P. 114—If a plain Reader, who perceives that here, and elsewhere^b, you mention these Things in a *light* and *jesting* manner, should want to know what the *Methodists* mean by *Regeneration*,—such Reader is here acquainted, that they mean the same as the *Holy Spirit* means by the following Expressions.—The being “*transformed by* “*the renewing of our Mind*; or the being *renewed in*

^b Part i. p. 38.

“ the spirit of our Mind ; the putting off the old Man ;
 “ the destroying the Body of Sin ; the being dead un-
 “ to Sin, but alive unto God ; free from Sin, and
 “ Servants of Righteousness ; the putting on the new
 “ Man, which, after God, is created in Righteous-
 “ ness and true Holinessⁱ. ” — “ It is called the New
 “ Man, says the excellent Bishop Fell, because such
 “ a one hath a new Principle infused into him, be-
 “ sides what he had from Adam ; which is called his
 “ Regeneration^k. — The second Part of the Office
 “ of the Holy Ghost, says the very learned and pi-
 “ ous Bishop Pearson, is the Regeneration and Reno-
 “ vation of Man^l. ” Again, he speaks of the Holy
 Spirit, “ as illuminating the Understandings of par-
 “ ticular Persons, renovating their Natures, and u-
 “ niting their Persons unto Christ^m. ”

And, moreover, the Reader may observe, that
 our Church speaks of the “ Justifying of a Sinner ;
 “ and the new creating him from a wicked Person
 “ to a righteous Manⁿ ; of Sinners being clean al-
 “ tered and changed, and becoming new Creatures ;
 “ and of walking in a new Life as new-born
 “ Babies^o. ” Again, she speaks “ of the Power of the
 “ Holy Ghost, in altering our perverse Nature ; and
 “ making us new Men in Christ Jesus. Such, she
 “ declares, is the Power of the Holy Ghost to rege-
 “ nerate Men, and, as it were, to bring them forth
 “ anew. ” Nor does the Spirit only inwardly work
 the spiritual and New-birth of Man ; but “ also
 “ dwells and abides in him ” And then our Church
 prays, “ That God would so work in our Hearts,
 “ by the Power of this Holy Spirit, that we being

ⁱ Rom. xii. 2. Ephes. iv. 22, 23. Rom. vi. 6.
 11. 18. Ephes. iv. 24. ^k See his Note [17] on
 Ephes. iv. ^l On the VIIIth Article of the Creed,
 p. 328. edit. 6. ^m Ibid. p. 333. ⁿ Homily
 for Rogation-Week, Part i. p. 286. edit. Lond. 1726.
^o Homily of Repent. Part ii. p. 327, 328.

"*regenerate and newly born again in all Goodness, Righteousness, Sobriety, and Truth, may in the End be made Partakers of everlasting Life*," &c.—Thus the Reader may perceive what the *Methodists* mean by *Regeneration*, and what Authority they go upon; even that of the *Gospel*, as well as that of *our own Church*. For "what greater Discovery," says *Bishop Stillingfleet*, can be made of the *Sense* "of *our Church*, than by the Book of *Homilies*?"—And as to the *Pangs* or *Throws* of *Regeneration*, or the *New-birth*; the Reader may observe, that this great Work of *Regeneration* is ascribed to the *Holy Spirit*; and that when he sits as the *Spirit of Judgment* and the *Spirit of Burning*, he will make the Soul of the stoutest Scoffer to faint within him! It will be happy for him, if his *Convictions* send him trembling to *Christ*, and crying out, *Lord, what must I do be saved?*—May God give to every unhappy Creature, who can jest on these awful Things, "*Repentance to the acknowledging of the Truth; and that they may recover themselves out of the Snare of the Devil!*"

But to proceed.—At p. 126. you acquaint the Reader, that "*Women are actually employed in this Ministry of publick Preaching.*" There are in this Page and Margin five several *References*; I don't say that you designed either for the Support of *this Article*: however, if the Reader should examine all of them on this Account, he will only lose his Labour. So that I must conclude, Sir, that either you have been grossly imposed on, or else you have forgot to produce your *Vouchers*.

^p *Homily for Whit-Sunday*, Part i. p. 276, 278.
^q *Preface to the Idolatry of the Church of Rome.*
^r *Isai. iv. 4.* ^r Compare the following Passages:
Matth. iii. 7. Acts ii. 37. Ch. v. 33. Ch. vii. 54.
Ch. ix. 6. Ch. xvi. 29, 30. Ch. xxiv. 24, 25.

At p. 127. you take notice of the “ *irregular and unjustifiable Behaviour of some of their Followers at the holy Communion.* ”— And with regard to the *Facts* you mention, you declare, that “ *you speak from personal Knowledge, and that you can produce other Evidence.* ” I readily, Sir, admit the *Truth of the Facts*, upon your *sole Evidence*: but here is a *small Difficulty* to be got over;—*How* does it appear that *these Men* are *Followers* either of Mr. *Wesley* or Mr. *Whitefield*? But, suppose they were *Followers of both*, ought either of them to answer for the *Crimes of their Followers*? Or are their *innocent Followers* answerable for the *Immorality of their guilty Brethren*?

However, you go on thus to remark,—“ *These, I presume, are Persons, who (after the Example of their Teacher) can't find in themselves the Love of God or of Christ; that rarely, even in the holy Communion, have any more than a cold Attention,* ” &c. P. 128. I make no question, Sir, but *such Persons* are void of *the Love of God and of Christ*; and that if they have *any Attention* at all, at that *solemn Season*, it is *cold enough*. But can you get Leave of yourself to insinuate, that there is no Difference between a *serious Christian*, who *misses* that *divine Love* from his Soul, and mourns after it; and such as being perfect *Strangers* to it, can therefore neither *miss* it, nor be *affected* by the *Absence* of it?—But any thing will serve a *laughing Reader*.

At p. 146. “ *Methodism is charged with a Tendency to undermine Morality and good Works: and some of its Doctrines give Encouragement to Immorality and Vice.* ” Again, “ *Some of their Peculiarities and Tenets have an ill Aspect and Influence upon virtuous Practice;—such as, those sudden and instantaneous Calls and Conversions, which the Methodists are trained up to expect, and wait for in Quietness; whence they are naturally led to neglect the Means of Salvation, all* ”
“ *gradual*

" gradual Improvement, and growing in Grace." I should here, Sir, be inclined to hope, that you had, through *Haste*, wrote *Methodism* for *Moravianism*, and *Methodists* for *Moravians*; since the waiting in *Quietness*, and neglecting the outward Means of *Salvation*, are Doctrines confessedly belonging, at least, to some of the *Moravians*; and what Mr. *Wesley* has strenuously condemned^t—But further, Sir, we have a Witness beyond Exception, who has expressly declared, that " the *Moravians* have no Regard to " outward Works, Prayer, Sacrament, &c. [but " that] the *Wesleyans* contend strongly for outward " Works^v." So that what you charge upon *Methodism* and *Methodists* in general, must, according to your own Declaration, belong to the *Moravian Doctrine*; and therefore you have certainly misled your Reader, through some Hurry or Inattention: For in the very next Page, you distinguish again between the one and the other, under the Titles of *Moravian Methodists*, and *Wesleyans*. There you say, indeed, that " Multitudes of the [latter] have been " infected with the *Plague* [of the former:]"—but still, Sir, this makes no Alteration in the *Doctrine* of the *Wesleyans*; that remains exactly the same, notwithstanding all the *Multitudes* which have deserted it

You next, Sir, proceed to mention the " presumptuous Doctrine of *Assurances* of Pardon and Salvation, present and future, with its fatal Consequences." P. 146.—Mr. *Wesley's* Notions of these have been largely considered above^w: but as to the presumptuous Doctrine itself, of *Assurance* of present Pardon, or *Salvation* from the Guilt of Sin, I must venture to remind you (as I engaged to do at the Beginning) that it is both a *Doctrine* of the *Gospel*,

^t See his *Fourth Journal*, p. 7—10. and p. 112—117.

^v See this Gentleman's *First Part*, p. 47.

^w The *Remarks* on p. 103, 104.

and of *our own Church*.—But, first, I beg the Reader calmly to reflect, whether a *Sense of Guilt* must not be a State of much *Uneasiness* and *Disquiet*?—I don't ask, whether *all Sinners* are *uneasy* and *disturbed* about their *Sins*? 'tis plain they are *not*: for tho' they can *own*, they are *Sinners*; yet it is without *feeling* the *Weight* or *Burden* of their *Sins*.—But when the *Spirit of God* once *convinces* a Soul of *Sin*, that Soul will go near to *tremble* as *Felix* did. But when *Christ* has given *Rest* to this *labouring* and *heavy laden* Soul, according to his *Promise*^w, won't that Soul be *sensible* of it? The Man who is so far advanced in *Scepticism* as to *doubt* of this, may, with the same Reason, *doubt*, whether there be any Difference to be *felt* between *perfect Ease* and the *acute Pain*^x!

Non est quòd multa loquamur ;

Nil intra est oleum, nil extra est in nuce duri.

And what is *this Rest*, but *Peace* and *Reconciliation* with God? As to the Sentiments of *our Church*, I shall only mention two or three Particulars, but abundantly sufficient to discover what her Opinion is.—“If after *Contrition*, we *feel* our Consciences “at *Peace* with God, through *Remission* of our *Sins*, “and so be *reconciled* again to his *Favour*;—who “worketh these great *Miracles* in us?—God give “us *Grace* to *know* these Things, and to *feel* them “in our *Hearts*^z.” Again, “Here [in the *Holy Sacrament*, the *Faithful*] may *feel* wrought the “*Tranquillity* of Conscience^a.” &c. And elsewhere, speaking of that “*true Faith*, that *sure Trust*

^w *Matth xi. 28.* ^x See what was said before relating to Mr. Law's Questions on p. 24, 25. of this Author's Piece. ^y *Hor. lib. II. ep. i. v. 30, &c.*

^z *Homily for Rogation-Week, Part iii. p. 292, 293.*

^a *Homily of the Sacrament, Part i. p. 269.*

“and

“ *and Confidence in God, that by the Merits of Christ, our Sins be forgiven, and we reconciled to the Favour of God^b:* ” — I say, speaking of *this very Faith*, our Church says, “ *If you feel and perceive such a Faith in you, rejoice in it^c.* ” — And what does all this amount to, but only what the *Spirit of God* has expressly assured us of; to wit, that “ *being justified by Faith, we have Peace with God, through our Lord Jesus Christ^d.* ” — And now let the serious and judicious Reader determine concerning this *presumptuous Doctrine of Assurance of present Pardon*.

At p. 147. you mention “ *that Summit of Arrogance, a Claim of unsinning Perfection, and absolute Freedom from Corruption; which is the Privilege of our Redeemer alone; and from which, I may safely affirm, the Methodists are at a wide Distance.* ”

This Objection we had before in your *First Part*, p. 47. where you asserted, that “ *Mr. Wesley’s Text of Scripture (brought in proof of such a perfect State) was evidently misapplied.* ” Notice was taken of all this in my former Letter: it was there observed to this Effect, — “ *That you had not referred your Reader to the Text, which you had pronounced to be thus evidently misapplied; and that there were two Passages, which might easily be confounded by an inattentive Reader. However, both these were there mentioned and explained:—What Mr. Wesley meant by Perfection, was fully laid before you, and an Attempt was*

^b *Homily of Salvation*, Part iii. p. 17. ^c *Hom. of Faith*, Part iii. p. 26. *These Points are more fully spoke to, in a Piece, intituled, Some Reflections on the Nature of Original Sin, Baptismal Regeneration, Repentance, the New Birth, Faith, Justification, &c. P. 27—31.* ^d *Rom. v. 1.*

“ made, to shew that he was *right*, and that you
“ was *mistaken*.”

But now, what Reply is made to an Affair of such Weight and Importance? Why, the *same Objection* is again started, tho’ something differently; with the Addition of a *Sneer* upon the *Methodists*: but not the *least Attempt* to make good your Assertion, or to prove that the *Text* in dispute was not rightly understood. However, I doubt not but many will esteem this a *sufficient Answer*. But yet as there may be some, who would be glad to know what the *Methodists* mean by that *Perfection*, which you have dignified with the *Title* of the *Summit of Arrogance*, I shall here give them a general Description of it—By this is meant, to love God with the whole Soul; to perfect Holiness in his Fear; to become new Creatures in Christ Jesus; to have crucified the Flesh, with the Affections and Lusts; to have that Mind which was in Christ; to walk as he walked; to be made perfect in every good Work; to be made a Partaker of the Divine Nature; to be an Habitation of God through the Spirit; to be a Temple of the Holy Ghost; to be holy in all manner of Conversation; to be sanctified wholly, in Soul, Body, and Spirit; to have the Affections and Conversation in Heaven; to be filled with the Fruits of Righteousness; and with all the Fulness of God.

If this be thy State, Reader, thou art arrived at what is here called the *Summit of Arrogance*; and if thou art only zealously and resolutely striving after it, thou shalt, in time, attain it, if thou faint not. Don’t fancy it is Modesty and Humility to continue under the Power of Sin; whether only Pride, or Covetousness, an ambitious Heart, or a worldly Mind. Remember that Christ came to make thee free indeed^f; free from the Dominion of Sin^g; free from the Law of Sin, as well as the Law of Death^h. Not only

^e Former Letter, p. 30—36.

36. ^g Rom. vi. 14. 18. 22.

^f John viii. 32.

^h Ch. viii. 2.

free

free from gross outward Vices, such as an honest sober Heathen would blush at; but from every secret darling Sin of thy Soul. Till this is effected, thou hast not Gospel-holiness; and without that, thou shalt never see the Lord^k. Hast thou never read these solemn Words, "*Whoever is born of God, doth not commit Sin, for his Seed remaineth in him; and he cannot sin, because he is born of God.*" I take the Meaning to be, "*whilst that divine Principle remains in the Soul, the Power of Temptation is broke.*" But possibly thou hast seen some ingenious Commentary on these Words, which may have explained their whole Meaning quite away; and thus thou art left as wise as before, and contented to remain in the very Bond of Iniquity! This is not only a State from which our Church daily prays to be delivered^m; (and surely she would not thus pray for Impossibilities;) but such a State is the Reverse of what has been just largely described out of the sacred Oracles. But only to examine it by a few Instances.—Can that Man love the Things of the World, whose Affections are on Things above, not on the Earth? Can he, who is made perfect in every good Work, follow after a Perfection destitute of good Works? [p. 154.] Can the Pride of Life influence that Person who has the Mind which was in Christ? Can any evil Desire bear rule in that Soul who has crucified the Flesh, with the Affections and Lusts?—Assure thyself, Friendly Reader, that when the Thoughts of thy Heart are cleansed by the Inspiration of the Holy Spirit; and thou perfectly lovest Godⁿ, thou wilt have no more Inclination to

ⁱ *Matth. v. 28—30. 2 Cor. vii. 1. 1 John ii. 16. Ch. iii. 3. 15.* ^k *Heb. xii. 14.* ^l *1 John iii. 9.*

^m *Collect before the General Thanksgiving; and the Third for Grace. See this more largely proved in the Piece before-mention'd; Reflections on the Nature of Original Sin, &c.* ⁿ *First Collect in the Communion-Service.*

fin, or to gratify any former *Darling* of thy Soul; than thou wilt have to *wallow in the Mire*. Whatever would keep thee from striving after this glorious State of *perfect Freedom*, is but a *Delusion* of the *Enemy of Souls*. He may transform himself into an *Angel of Light*, and tell thee that *all this* is contrary to the *Humility of the Gospel*: but be assured, that whatever is contrary to the *Precepts and Design* of the *Gospel*, must proceed originally from the *Father of Lies*, let him put on never so *fair and religious* an *Appearance*. And even though it should be told thee, that “*Methodists*, in Agreement with *Papists*, talk of arriving at *Perfection*, and an *unfinning* State: Nay, even tho’ thou shouldst hear, that the *Alumbrado’s* or *Illuminati of Spain*, were stiff Maintainers of *Perfection*, and yet fell into the *foullest Sins*:” p. 154. Yet let none of these *learned Arguments* discourage thee from striving to “*come unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ*.”

And now, Sir, it may be submitted, whether your numerous *Sneers* upon *Perfection* in general, are either becoming a *Divine*, or have any Tendency to excite your *Readers* to seek after the *Perfection* of the *Gospel*.

But we proceed next to p. 149. After you have there represented “*Mr. Wesley* defending himself, “as having pleaded for the necessity of *Good Works*,” you thus proceed: “All this I allow to be *true*; “and that you had your *Reasons* for laying about “you, and being seemingly in earnest against the “*Moravians*, who have taken so much pains to rob “you of your *Authority*, your *Reputation*, and your “*Disciples*. But give me leave to shew your *Inconsistency* in the Case; and how often you have “thrown *cold Water* upon the Duty of *Good Works*; “and in Quantities sufficient to damp your Followers

° *Ephes. iv. 13.* See the learned *Bishop Fell* on that Text, Note 11.

“ Zeal for them ; by Sentiments and Expressions of
 “ a strong Tendency to *debase their Value, and dis-*
 “ *courage the Performance.*” These, Sir, are cer-
 tainly, according to Custom, very *home Charges* ;
 let us now see, how they are *proved and supported.*
 Thus then you go on, “ What think we of these
 “ Words of Mr. *Wesley*? One indeed in the Faith—
 “ no longer judges *Holiness* to be an outward Thing ;
 “ to consist either in doing *no Harm*, in doing *Good*,
 “ or in using the *Ordinances of God*.” And is not
 this, Sir, perfectly right? Or should any one be
 suffered to imagine, that the doing *no Harm*, or the
 doing *Good*, or using the *Ordinances*, was *that Holi-*
ness, without which no Man shall see the Lord?
 God forbid, that Men should be suffered thus to de-
 lude themselves! No one, indeed, can have true
Gospel-Holiness, without answering to these Charac-
 ters; but *all these* may certainly subsist, where there
 is not one Grain of *that inward Holiness*. And
 therefore Men ought frequently to be told, that *true*
Holiness consists in the *Life of God in the Soul*; in
 an entire *Renewal of the Mind*, in every *Temper and*
Thought, after the Likeness of Him that created it.

Thus Mr. *Wesley* describes it in the Places here re-
 ferred to: But how can the giving a true Descrip-
 tion of *inward Holiness*, do any other Harm than
 discourage People from resting in their *outward Righ-*
teousness, as the very *End of Christianity*?—How-
 ever, you thus proceed: “ What think we of his
 “ throwing in those *qualifying Expressions*? “ The
 “ doing Good, *as it is called, i. e.* the using the
 “ Means of Grace, and helping our Neighbour;—
 “ what is called a virtuous Life^q. —Doing Good,
 “ or, using the Means of Grace, in Works
 “ of Piety, *so called*, or of Charity^r.” If the
 Reader will but consult those Pages from whence

^p *Third Journal*, p. 10. ^q *Ibid.* p. 82. *Fourth*
Journ. p. 11. ^r *Plain Account*, p. 4.

these Quotations are taken, he will, I believe, find those *qualifying* Expressions very properly used, and rightly designed. They seem intended to distinguish between what are *commonly* called *Good Works*, and what are really *Good Works* in a *Gospel-Sense*; that is, the *Fruits of the Spirit*: Such as proceed from that *divine Principle of Faith* working by *Love*: To distinguish between what is *commonly* called a *virtuous Life*; i. e. a Life of *mere outward Morality*; and that which has its Foundation in the *Heart*, *renewed by the Spirit of Christ*: And lastly, to distinguish between what is *commonly* called *Piety*; i. e. the *outward Acts of Religion*, and that *Mind that was in Christ*;—The *Kingdom of God* set up in the *Soul*;—*Inward Righteousness*, attended with the *Peace of God*, and *Joy in the Holy Ghost*.

Thus, Sir, I think of these *qualifying* Expressions; and believe that most Readers who are *unprejudiced* will think the *same*. But you conclude with these Questions: “Doth not all this tend to *disparage* and *depreciate* *Good Works*, and to slacken the *Obligation to Performance* of them?” You had before charged Mr. Wesley with these Consequences, and with “*throwing cold Water upon the Duty of Good Works*; and in *Quantities sufficient to damp* his Followers *Zeal* for them.”

It has been observed already, that *these Good Works* are not *inward Holiness*; not *those Fruits of the Spirit*, which are properly the *Good Works* of the *Gospel*: and therefore let us now examine, whether they are *Good Works* in the *Sense of our own Church*.—According to her, then, “*Good Works* are what *spring out necessarily of a true and lively Faith*, and *follow after Justification*.”—Therefore, till we have the *Pardon of our Sins by Faith*, which is what our Church means by *Justification*¹, she calls not *these Works, Good Works*. Nay, she farther declares,

¹ *Homily of Salvation*, Part i. p. 11.

that "*Works done before the Grace of Christ, and the Inspiration of his Spirit,—as they spring not of Faith in Jesus Christ,—they have the Nature of Sin.*" Now let the Reader judge, who has thrown more cold Water upon what are commonly called Good Works; whether the Church of England, or Mr. Wesley.

But, indeed, when it is considered, in how deep a Sleep the World is; how inclined to satisfy themselves with their own outward Acts of Righteousness; to trust that their good Deeds, their Deeds of what is commonly called Charity, shall cover a multitude of Sins;—whereas, if they will believe St. Paul, a Man may bestow all his Goods to feed the Poor, and yet not have one Grain of Gospel-Charity^v: And when it is considered, what poor Success that self-righteous Man had, "who was not only free from Extortion, Injustice, Adultery, and the Sins of the Publican; but even fasted twice a Week, and gave Tythes of all that he possessed w." I say, when all these Things are duly weighed, the Reader must judge, whether much of this cold Water be not perfectly necessary to awaken Mankind out of their fatal pleasing Dreams?

And here it will be proper to observe, that Mr. Wesley having advised Mr. Whitefield^x "to resume all the Externals of Religion, tho' not to depend on them in the least:" and having, in answer to the Moravians, affirmed, that it was possible to "use them, without trusting in them y;"—you ask, "Are not such disparaging Expressions—a great Discouragement to the Practice?" P. 125.

These Expressions, Sir, do certainly much disparage the Merits of our Works; and it is to be hoped they

^v Compare Articles XI, XII, XIII. ^v 1 Cor. xiii. 3. ^w Luke xviii. 11—14. ^x First Dealing, p. 44. ^y Mr. Wesley's Fourth Journ. p. 20. 21. 105.

will greatly *discourage* those (who have been apt to depend on these *Externals*, and to *trust* in them.) from ever more being guilty of the same. They will teach such Persons, that this *may* and *must* be done; tho' from the *corrupt Tendency* of human Nature, it be something *difficult*.

Again, at p. 154, you say, " 'Tis strange (if among *Methodists* and *Papists* any thing can be strange) that after so many and unanswerable *Writings* of our *Divines* against the *Merit* of Good Works, we should be charged with setting too high a *Value* upon them; and that the *Methodists*—should so *undervalue* and *disparage* them."

How far the *Methodists* are here guilty, the impartial Reader may judge; as he must also do, whether there be not a *fatal Tendency* in Mankind to set too high a *Value* on these Things, notwithstanding all that has been wrote against the *Merit* of Good Works. And whether, when Men have either *forgot*, *mistook*, or *forsaken*, the *Doctrines* of their own Church, it may not be proper to remind such Persons of their Error. But we shall have Occasion to resume this Subject presently; after first taking notice, that at p. 150, you observe, with some kind of *Triumph*, that " the *Methodists*, by their own Confession, were at first a Part of the great *Antichrist* ²." And don't you think, Sir, that all the *Reformed Churches* in the World were, at first, in the same State? However, let us now rejoyce, that both *they* and the *Methodists* are, at last, so far right! And this may also serve for an Answer to what is mentioned, p. 151, relating to " Mr. *Wesley* and the *Methodists* wandering many Years in the new Path, of Salvation by *Faith* and *Works*; before God shewed them the old Way, of Salvation by *Faith* only ³?"

² Mr. *Wesley's* Second Journal, p. 26, 27.

³ Fourth Journal, p. 41.

At p 150. you say, that “ you don’t find, that either Mr. *Wesley* or Mr. *Whitefield* have ever cited those express Passages of St. *James*, ch. ii. 14. 24. What doth it profit, though a Man say he hath *Faith*, and have not *Works*? Can *Faith* save him? Ye see, then, how that *by Works a Man is justified*, and *not by Faith only*.”—And then you thus remark, “ If they have any where cited these Passages, they have only *confuted themselves*; for Mr. *Wesley* affirms, that the *Condition* of our Justification is *Faith alone*, and *not Good Works*.” Give me Leave, Sir, just to observe, that if you had only added what is separated by a *half Stop*, the Reader would have seen the Reason why he affirms, that *Good Works* are not a *Condition* of our *Justification*: “ Inasmuch, says Mr. *Wesley*, as all *Works* done before Justification, have in them the Nature of Sin”—Now, Sir, can *that* which has the Nature of Sin, be a *Condition* of our *Justification*?—If you object to the *Truth* of the *Reason*, you object to the *Truth* of *what* our own *Church* maintains; and therefore to her I must remit you for better Instruction.

At p. 151. you acquaint us, that “ *Champion Whitefield* boldly throws down his Gauntlet,—“ Who dares assert that we are not justified *merely by an Act of Faith*, without any *Regard to Works*, past, present, or to come^d?” To which you reply, “ But, I apprehend, it requires no high degree of *Courage* to assert it, after such *Authority* as that of St. *James*.” If we should attend only to the Sound of St. *James*’s Words, instead of the *Sense*, I fear he will not only appear to contradict the *Methodists*, but the *Doctrine* of *our own Church*; and, what is still worse, even St. *Paul* himself. Let us, then, examine, Sir, whether there may not be a per-

^b *Fourth Journ.* p. 17.

^c See Article XIII.

^d *Third Journ.* p. 2.

fect Harmony amongst them all.—St. James, then, is most evidently condemning *those wretched Believers*, who trusted in a *Faith* that did not *work by Love*. This he declares would neither *justify* nor *save*; it was no *living Principle*, wrought in the Soul by the *Spirit of God*; but was a mere *fruitless, dead Faith*, without any *divine Efficacy*, and no better than the *Faith of Devils*: whereas true *justifying and saving Faith* discovers an *unfeigned Love to God and Man*, and produces a *ready Obedience to the divine Commands*. This he first illustrates by the Instance of *Abraham* offering up his Son; and then observes, “that by *Works a Man is justified, and not by Faith only*.”—“By *Works*”—i. e. by such a *living Faith* as discovers itself to be genuine by its *Fruits*; [*Works*, for *Faith* producing *Works*, by a *Metonymy* of the *Effect* for the *Cause* or *Principle*] and not by *Faith only*; not by *such a Faith* as he had been describing, a *Faith* without *Fruits*, without *Efficacy*, without *Life*. This, I presume, is the full Import and Design of the Apostle’s Words: He is not opposing *Works* to *Faith*; but *divine Faith* producing *all good Works*, to a *Faith* producing *none*. This is no way contrary to the *Doctrine* of the *Methodists*, concerning *Justification by Faith only*; and which is the express *Doctrine* of St. Paul^e. By this they only mean, that “the *Forgiveness of Sins* is assured to the Soul, “by *such a Faith* as is there wrought by the *Spirit of God*; and that being thus *justified by Faith*, we “have *Peace with God* through our Lord *Jesus Christ*.” And that *this* is the Meaning of our own Church, is submitted to every Person of Judgment, who will attentively read over the XIth Article, and the *Homilies* on *Justification*; as well as those which follow, on *Faith* and *Good Works*.

^e Rom. iii. 28. 30. Ch. iv. 2, 3, 5, 6, 9, 13, 16. 22—24. Gal. ii. 16. Ch. iii. 6—12. 22—26.

^f Rom. v. 1.

So that whilst the *Methodists* keep close to the *Doctrine* of the *Church of England* (which I take to be the *Doctrine* of the *Gospel*) they can have nothing to fear from the *inspired Writers*, whatever they may expect from others. And as to Mr. *Whitefield's* Words, they plainly signify, that “ *our Justification* “ is a *free Act* of divine Grace, made over to us “ by *Faith*, without the least Consideration had to “ *any of our Works*.” However, if *that Faith* be a *Faith of the Operation of God*^g, it will *work by Love*^h, and produce every *Fruit of Righteousness*ⁱ.

At p. 153: you say, that “ when our Church asserts our being *justified* or *saved by Faith alone*, as distinguished from the *Works of the Law*, or mere moral Righteousness; it means *such a Faith as worketh by Love*; *Faith including Good Works*, “ or in conjunction with them.” If by this you only mean *such a Faith*, as will produce every good *Word and Work*; then you have no Controversy, on this Point, with the *Methodists*: But if you mean, as your Words seem to imply, that not only *Faith*, but also *Good Works*, must be joyned with it, as a Condition of *Justification*, then, Sir, you are most evidently mistaken, as to the *Doctrine of the Church*. For how is it possible she should require *Good Works* as one Condition, or as Part of the Condition of *Justification*, when she declares there can be no *Good Works* till we are justified? And therefore I must here refer, for the Proof of this, to the XIth, XIIth, and XIIIth *Articles*, and to those *Homilies* which were mentioned a little before. However, I shall now just take notice of a Passage or two, for the Satisfaction of the Reader.—“ *Faith*, says our Church, “ giveth *Life* to the Soul, and they be as much dead “ to God that lack *Faith*, as they be to the World, “ whose Bodies lack *Souls*. Without *Faith*, all that

^g Col. ii. 12. ^h Gal. v. 6. ⁱ Rom. vi. 18,
19. 22. Ch. viii. 4, 5.

“ is done of us, is but *dead* before God, altho’ the
 “ *Work* seem never so *gay* and *glorious* before Man.
 “ Our *Faith* in *Christ* must go *before*, and after be
 “ nourished with *Good Works* ^k.” But now, if a
 Reader should imagine, that by *Faith* is here meant
 only, a “ *Persuasion* and *Belief* of all *Truths*—con-
 “ tained in the *holy Scripture* ;” he may assure him-
 self he is mistaken. Our *Church* means a Principle
 that “ *liveth* and *stirreth inwardly in the Heart* ^l.”
 And *this Faith* is ascribed to the “ *Spirit of God in*
 “ *our Hearts* ^m.” And “ when we *feel* and *perceive*
 “ such a *Faith* in us, we are bid to *rejoyce* ⁿ.” So
 that, according to *our Church*,—as there can be no
Good Works before *Justification* ; before the *Grace*
 of *Christ*, and the *Inspiration of his Spirit* ^o ; it is
 impossible she should make *Good Works* any Condi-
 tion of *that Justification*. *Faith* only is the Con-
 dition ; such a *Faith* as is just described ; a *Faith*
 wrought by the Spirit of God ^p. But to put the
 matter past all Doubt, *our Church* expressly declares,
 that “ *tho’ Repentance, Hope, Love, Dread, and the*
 “ *Fear of God, be joyned with Faith* in every Man
 “ *that is justified* ; yet *Faith shuts them out* from the
 “ *Office of justifying* ^q.” Again, “ *Because Faith*
 “ *doth directly send us to Christ* for Remission of
 “ *our Sins, and that, by Faith given us of God, we*
 “ *embrace the Promise of God’s Mercy, and of the*
 “ *Remission of our Sins* (which thing *none* other of
 “ *our Virtues or Works* properly doth) therefore the
 “ *Scripture useth to say, that Faith without Works*
 “ *doth justify* ^r.” In short, it is submitted, whether
 this whole Affair, according to the *Gospel*, and *our*

^k *Hom. of Good Works*, Part i. p. 26. 28. ^l *Hom.*
of True Faith, Part i. p. 19. ^m *Part ii.* p. 22.

ⁿ *Part iii.* p. 26. ^o *Article XIII.* ^p *Hom.*
of Salvation, Part i. p. 12, 13. ^q *Idem*, p. 13.

^r *Idem*, Part iii. p. 16.

own Church, be not as follows,—“ The pardoning
 “ Love of God is assured to us by a divine Faith;
 “ which Faith will bring forth every Work of Righteousness: but till we have that Faith, we cannot
 “ perform what our Church calls Good Works; because they being the Fruit of the Spirit, they require the Inspiration of the Spirit to produce them.”
 But you say next, “ When St. Paul likewise teacheth Justification by Faith only, and not by Works; ’tis manifest that he means the Works of the Mosaic Law, and not the Works of moral Duties, or virtuous Actions.” R. 153. The Mosaic Law, Sir, was either the Moral, the Ceremonial, or the Judicial Law. And, I presume, they are all excluded from having any thing to do in the Affair of Justification. It is very evident, that the Ceremonial is excluded; but the Point to be considered is, whether the Works of moral Duties are not also shut out from the Office of justifying? The Apostle acquaints the Romans, that “ he had proved both Jews and Gentiles, to be all under Sin.” Afterwards he observes, “ that every Mouth must be stopt; and all the World become guilty before God.” And then he draws this Conclusion,—“ Therefore, by the Deeds of the Law, there shall no Flesh be justified in his Sight; for by the Law is the Knowledge of Sin.” Ch. iii. 9. 19, 20. Now were those Sins which he had been just mentioning, and by which the whole World was become guilty before God,—were they a Breach of the moral Law, or only of the ceremonial and judicial? But must not the Deeds of the Law, which could not justify, relate, at least in part, to that Law, by which the whole World stood condemned before God? And was not that the natural and moral Law? Both Jew and Gentile might read, either in their Minds, or the written Law, a Sentence of Condemnation for their Violation of it; but neither of them could plead a broken Law for their Justification or Absolution. The Jews had broken the
 the

the revealed moral Law; and the Gentiles had broken that natural Law, which was written in their Hearts. These Violations the Apostle charges upon both, in his three first Chapters to the Romans; (as he shews the Foundation of all those Sins in the fifth.) But these Violations could not be made up by any *After-works*; even supposing, that a fallen Creature could have compleatly kept the whole Law for the future: therefore there was no way left, but to apply for *Reconciliation* through *Faith* in the Blood of Jesus. So that well might St. Paul conclude, that “by the Deeds of the Law there shall no Flesh be justified;—for by the Law is the Knowledge of Sin.” But does not the moral Law give us the Knowledge of Sin? St. Paul says it does, *Rom. vii. 7.* Therefore the Deeds of the moral Law must be excluded from any Power to justify. But further, Does St. Paul tell a guilty World, that there are any Deeds or Works, by which they can be justified? He mentions only that we are justified freely by Grace, thro’ the Redemption which is in Jesus Christ; whom God hath set forth “to be a Propitiation through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past.” Hence the Apostle declares “that Boasting is excluded. Not by the Law of Works, but by the Law of Faith,” *Ch. iii. 25—27.* But are the Works of the moral Law a less Foundation for Boasting, than the Works of the ceremonial Law? Is not doing Justice, and showing Mercy, of more Account in the Sight of God, than thousands of Rams, or ten thousands of Rivers of Oyl? And how then could Boasting be excluded, if the Works of moral Duties, or virtuous Actions, were any Condition of our Justification? But again, He tells the Galatians, that the “Heathen were to be justified through Faith.” That “they which be of Faith [they who seek to be justified by Faith] are blessed with faithful Abraham [to whom Faith was accounted for Righteousness, or Justification.]

But

But that “ as many as are of the *Works of the Law* ” [such as trust to the *Works of the Law* for *Justification*] are under the Curse : for it is written, “ Cursed is every one that continueth not in *all things* which are written in the Book of the *Law*, “ to do them ^t.” Now if the Reader will consult the Place here referr’d to by the Apostle ^t, he will find, that the great Duties of *natural* and *moral* Religion are there enjoyned : therefore the seeking to be *justified* by *these*, must be here forbid. The Scope of St. Paul’s Argument is to prove, that all the World stood condemned by the *Law of Works*. They were by *this* obnoxious to a *Curse* ; since none had come up to the Terms of *that Law* : And therefore they must not attempt to seek for *Justification* from it. Nor were the *Gentiles*, who had sinned against the *Light of Nature*, and the *Law* of their own *Minds*, less liable to the same Condemnation ^v. “ The whole World were become guilty before God ; and come short of the *Glory of God* ^w.” And therefore Jew and Gentile were only to seek for *Justification*, or the *Remission* of Sins, through *Faith in Christ*. This was the Method which God had fixed upon for the restoring a *lost World* to his divine Favour ^x.

So that the Apostle nowhere opposes, in this great Affair of our *Justification*, the *Works of the ceremonial Law* to the *Works of the moral Law* ; but he opposes *Faith* (a divine Principle wrought in the Soul by the *Spirit of God*) to *Works*, in general ; and therefore must exclude *all* of every kind from being *any Condition* of our *Justification*.—And it is, upon the whole, submitted, whether the *Doctrine* of the *Gospel* be not here as much departed from, as the *Doctrine* of our own Church ?

^t Gal. iii. 8—10. ^v Deut. xxvii. 26. ^w Rom. i. 18—21. Ch. ii. 14, 15. ^x Rom. iii. 20—30. 2 Cor. v. 18, 19.

But you next proceed, p. 153, to quote some Lines from the Reverend Dr. Heylin.—“The *Works of the Law* are, indeed, sometimes named only *Works*. But the whole *Tenor of the Epistle* (to the *Romans*) and the *Context*, always shews those *Works* to be the *Works of the Mosaic Law*.” This is most certainly true; but what is it brought to prove?—Does the Doctor say, that the *Works of the Mosaic Law* do not include *Works of moral Duties*, or *virtuous Actions*? or that such are not excluded from the Office of *Justifying*? If he does, I leave the Reader to judge from what has been just said: but if he includes *moral Duties*, &c. in the *Works of the Mosaic Law*, then the Reader is to consider, whether you have not here cited an Authority quite against *yourself*. But that learned Gentleman thus proceeds,—“Nay, those *Works* are not only distinguished from the *Evangelical*, which are called *Good Works*; but they are expressly opposed to them, as *Wrong to Right*:—as particularly, *Ephes. ii. 9, 10. Not of Works* [these are the *Works of the Law*] *lest any Man should boast*. For we are created in *Christ Jesus* unto *Good Works*.—[These are the *Works of the Gospel*.]” All this, Sir, is perfectly agreeable to what has been already observed. *No Good Works*, says our Church, before *Faith in Christ*; before the *Inspiration of his Spirit*. *No Good Works*, in the Sense of the *Gospel*; no *Fruits of the Spirit*, till by that Spirit we are united to the *Spiritual Vine*.

“We are created unto these *Good Works* [these *Works of evangelical Righteousness*] in *Christ Jesus*:” and consequently, before this new Creation by *Faith* in him, our *Works* are not *Good Works*, either according to the *Gospel*, or the *Doctrine of the Church of England*. But yet I don’t find that the Doctor says one Word against *moral Duties* being shut out from *justifying*. However, that worthy Person thus adds, “I have judged it necessary to
“ take

“ take notice of an *Error*, which has been mischief-
 “ vously spread, and incautiously admitted, that
 “ the *Works of the Law*, and *Good Works*, are the
 “ same.”—They who advance this are highly to
 blame; but, as none are mentioned, I know not to
 to whom it belongs.—It is certainly a very great
Error; but yet an *Error*, which I fear too many
 are apt to fall into. The World, in general, are
 inclined to mistake outward moral Duties, and an
 outward virtuous Practice, for the *Works of ewange-
 lical Holiness*; the *Fruits of divine Faith and divine
 Love*. But still, Sir, I am utterly at a loss, how
 this can support any thing you had before advanced!
 It neither affirms, that *Faith*, in conjunction with
Good Works, is necessary to *Justification*; nor that
 St. Paul makes the *Works of moral Duties* a Part of
 the Condition of our being justified.—The Doctor
 plainly distinguishes between the *Works of the Mosaic
 Law*, and *Works of evangelical Righteousness*: but
 not between the *Works of the Mosaic Law*, and the
Works of moral Duties. This, indeed, you plainly
 do, p. 153. and, by your Quotation, you seem to
 have apprehended, that the Doctor had done the
 same: but this is evidently a Mistake. However,
 let the Reader judge for himself.

Nor is the *Doctrine* of the *Methodists* any more
 concerned in what you quote, p. 154. from the
 learned *Bishop Stillingfleet*, where he speaks of those,
 who supposed “ no more was required to Salvation,
 “ but a *Fancy and strong Opinion*, which they will
 “ easily call *Believing*,” &c.—You say, indeed,
 “ There may be *Reason* for some such *Caution*,
 “ when, besides the *Peculiarities* in the *Methodists*
 “ Notion of *Faith*, they talk with such *Contempt* of
 “ your *Workers* and good *Livers*; while they have

1 *Theological Lectures*, p. 184. 2 *Works*, Vol. 1.
 p. 56, 57.

“ good hopes of Persons of a professedly wicked and
 “ debauched Life.” P. 155.

Their *Peculiarities* in relation to *Faith*, have been sufficiently cleared up; and proved, I hope, agreeable to the *Gospel*, and the *Doctrine* of the *Church*. But as to what follows, we may recollect, that, many Ages ago, “ the *Publicans and Harlots* went in-
 “ to the Kingdom of God, before the self-righteous
 “ *Pharisee*.” But thus it seemed meet to the *Wisdom* of God. The latter had so much outward *Righteousness*; so many Works of external Religion to trust to; so many negative and so many positive *Virtues* to rest on; and so much of the mere *Form* of *Godliness*, that they could not be drove from relying on these false *Props*: they saw no want of the *Physician* of *Souls*, and therefore rejected him. The others, when they saw their *Sins*, could see no *Righteousness* in themselves to have *Recourse* to; and therefore were more easily led to *Him*, who could alone heal their *Souls*^b. And if the same Things should happen over again in these Days, where is the Injury or Wrong done, if better Hopes be oftener entertained of the one than of the other?

But you next proceed, p. 155. to mention “ Mr. Wesley’s Description of the State of those who
 “ have *Forgiveness* of *Sins*, but not a clean Heart,
 “ even a Heart desperately wicked;—yet need not
 “ doubt, or fear^c.” And this, Sir, you represent as “ an *Encouragement* to Sin.” But if it be really so, how shall we vindicate the *Doctrine* of our own *Church*? Does she not expressly declare, that “ this
 “ *Infection* of Nature [our original Corruption] doth
 “ remain, yea, in them that are regenerated^d?” And how much, Sir, may this differ from Mr. Wesley,

^a Matth. xxi. 31, 32. ^b Luke v. 27,—32.
 Ch. xvi. 14, 15. Ch. xviii. 9—14. Job ix. 39—41.
^c Fourth Journal, p. 35, 36. ^d Article IX.

whether our *Church* be there speaking of *Baptismal Regeneration*, or *Regeneration* in any other part of Life? However, I hope, all is safe; and no Danger from either.—But, first, let it be observed, that it is one thing, to *have* a Heart desperately wicked; and another, to *see* it: The former is from our *own Corruptions*; the latter, from the *Spirit of God*. Till He has *convinced* us of Sin, our *Sin* will remain, tho' we are *blind* to it. What may be the Reason, Sir, that so many *nominal Christians* can find so little to complain of in their *own Hearts*? Is it the thorough *Purity* and *Sanctification* of them? I wish it were so.—But is it not rather for want of a *divine Light* descending from above? However, what is the meaning, that a *desperately wicked Heart* (that is, of a *justified* Person) has no Cause to *doubt or fear*? Must not this be the Reason,—“When the *Guilt of Sin* is washed away by the *Blood of Christ*: or, “in other Words, when we are *justified by Faith*, “we have then *Peace with God, through our Lord Jesus Christ*?” Rom. v. 1. And what Cause can there be, to *doubt or fear*, when we *have Peace with God*; and when *Christ* has taken away the *Sting of Death*, as to its *condemning and reigning Power*: And his *Spirit* will also remove the very *Being* of it out of the Soul: for the whole *Body of Sin* shall be *destroyed*. But this great Work of a thorough *Sanctification of Soul, Body, and Spirit*, is generally a gradual and progressive Work; and not to be expected immediately upon our *Justification*.—However, Reader, don't mistake; for tho' the *Root of Sin* remain in the Heart, even after the *Blood of Christ* has made the *Atonement* for us; yet if thou live in the *Indulgence of any Sin* of thy Soul, tho' it be only the *Love of the World*, or the *Pride of Life*; thou hast great Cause both to *doubt and fear*; even tho' thou art not able to *see*, that thy *Heart* is *desperately wicked*. Therefore take no *Encouragement* to sin,

G

from

from this Doctrine of the *Methodists*; for it *designs* none, and *gives* none.

But, next, you “insert (what you call) a pretty “*remarkable* Passage of Mr. *Wesley's*; which, tho’, “perhaps, you say, not any *Obstruction to Metho-* “*dism*, is evidently so to *Religion* and a good Life.” P. 156. Let us now proceed to this *evident Ob-* “*struction* to all Goodness.—“I heard, says Mr. *Wes-* “*ley*, a *Sermon*, wherein it was assured, that our “Repentance was not sincere, but feigned and hy- “pocritical; first, if we relapsed into Sin *soon after* “repenting; especially if, secondly, we did not “avoid all *Occasions of Sin*; or if, thirdly, we re- “lapsed frequently; and, most of all, if, fourthly, “our *Hearts were hardened* thereby.”

Upon this, you remark, “One would think this “no bad *Divinity*; but, it seems, not a Word of it “is true.” But now, whether *all* these *Marks* together are any certain Proof, that our Repentance was not sincere, let the Reader judge; especially *those Divines*, who have for many Years observed the *Fruits* of a *Sick-bed Repentance*. How often has the first of these *Marks* appeared? And as to the three following, they naturally arise out of one another. Every Sin will more and more indispose us to avoid the *Occasion of sinning*; this will occasion frequent *Relapses*; and by these, our *Hearts* will grow hardened.—But are these sufficient Proofs, that we did not mean what we professed and promised? That our *Vows*, and *Promises*, and *Resolutions*, were not the Language of our *Hearts*, but merely feigned Pretences, and mere *Hypocrisy*?—Let us hear the Opinion of the learned *Bishop Taylor*. Speaking of the Danger of a *Death-bed Repentance*, he admits, “that a Man’s *Purpose* may be sincere and hearty;

“ but that it may be afterwards *lost*; nay, that it
 “ may again be recovered, and be *lost* again.—
 “ Few Men (says he) are at those *Instances*, and in
 “ such *Pressures*, *hypocritical* and *vain*.—An *honest*
 “ *Heart* is not sure to remain so, but may split up—
 “ on a *Rock* of a violent *Invitation* ^f.”—Nor, in-
 deed, Sir, is there any room to suspect, that, at such
awful Seasons, Men can possibly *trifle*; tho’ *After-*
Temptations soon overbear all their former *Purposes*
 and *Resolutions*. But when a *Soul* is under any
Apprehensions of the *Displeasure* of God; when it
 begins to feel the *Arrows* of the *Almighty*; and
 even to hear the *Thunders* of God’s *Wrath* rolling
 over it;—can such a one be otherwise than in ear-
 nest, when he talks of *flying from the Wrath to*
come.

From these *Instances* of a *Sick-bed Repentance*, we
 may judge, in some measure, how far those *Observa-*
tions are rightly founded.—But let us further con-
 sider, what Mr. *Wesley* has to say.—“ O what a
 “ *Hypocrite* have I been (if this be so) for near
 “ twice ten *Years*! But I know it is not so.” Here
 you remark,—“ He is at liberty to speak for him-
 “ self; but, I apprehend, has no *Authority* to in-
 “ clude *every one*, notwithstanding his *Positiveness*.”
 After this *Note*, you continue your *Quotation*.—
 “ I know, says Mr. *Wesley*, every one *under the*
 “ *Law*, is even as I was.” And truly, Sir, if you
 think otherwise, you seem to differ a little from
 St. *Paul*:—According to him, “ *Sin* has *Dominion*
 “ over all such as are under the *Law* ^g.” And this
 State the *Apostle* opposes to the being *led by the Spi-*
rit of Christ ^h. He alone it is, who can make a
Soul free from the Law of Sin ⁱ. And therefore till
 then, I fear that *all* are in Mr. *Wesley*’s *Case*, how
 unkind soever they may take it to be thought so.

^f *Life of the Holy Jesus*, Part ii. p. 214. § 41.

^g *Rom.* vi, 14. ^h *Gal.* v. 18. ⁱ *Rom.* viii. 2.

But let us go on with what is quoted from him.
 “ Every one, when he begins to see his fallen State,
 “ and to feel the Wrath of God abiding on him,
 “ *relapses* into the Sin that most easily besets him,
 “ soon *after repenting* of it. Sometimes he avoids,
 “ and at *many* other Times cannot persuade him-
 “ self to *avoid the Occasions* of it. Hence his Re-
 “ lapses are *frequent*, and, of consequence, his
 “ *Heart is hardened* more and more: and yet all
 “ this time he is sincerely striving against Sin.—
 “ Nor can he, with all his *Sincerity*, avoid any one
 “ of these *four Marks of Hypocrisy*; till being *justi-*
 “ *fied by Faith*,” &c.—It is submitted, Sir, whe-
 “ ther, till then, we are not *tied and bound with the*
 “ *Chain of our Sins*? And whether the *sincerest* of us
 “ all must not cry out with the Man, in the viith of
 “ the Romans, “ *Who shall deliver me from the Body of*
 “ *this Death?*” y 24. That Person had all the
 “ *Marks of Sincerity* that a Man could have; and
 “ yet, for want of the *Spirit of Christ* to break his
 “ Chains, he was for ever relapsing into the Sin *he*
 “ *would not*. The holy Apostle refers us to the only
 “ Remedy,—“ The Law of the *Spirit of Life in Christ*
 “ *Jesus hath made me free from the Law of Sin and*
 “ *Death* ^k.” We only then enter upon that glori-
 “ ous Freedom when we are made the *Children of God*
 “ *by Faith in Christ Jesus*: for then we have his *Spirit*
 “ to lead us; and are by him made free from Sin, and
 “ enabled to *crucify the Flesh with the Affections and*
 “ *Lusts*; and are thus delivered from the *Body of this*
 “ *Death*, from that carnal Mind, which cannot be
 “ subject to the Law of God ^l.—And therefore, whe-
 “ ther all your *bantering*, p. 157, proceed from the
 “ *Knowledge of the Gospel*, or from any other Cause,
 “ let the intelligent Reader judge.

^k Rom. viii. 2. ^l Rom. vi. 18. 22. Ch. viii.
 3, 4. 7—9. 13—16. Gal. iii. 26. Ch. v. 24.

As to what you object, in the same Page, with regard to the *Holy Communion*^m, Mr. Wesley has twice explained himself long agoⁿ: but yet the old Objection is repeated, and no Notice is taken of the Answer. But this might have hindered the usual *Comparison*, and spoiled a *Joke*, in almost *Scripture-Words*: “Oh! how good a Thing is the Concord of “*Brethren*°?” P. 159.

You next observe, that “Mr. Wesley has taught “us, that *Infirmities are no Sins*.” And you object, “that ’tis a *Loop-hole* to creep out of every *moral and “religious Obligation*.” But now, since a Reader might be desirous to know, where he could meet with this *Doctrine* of Mr. Wesley,—how happen’d it, Sir, that you did not refer him to the Place? Was it want of *Time*, or want of *Memory*? Or was it, because the Reader would have found that every *Loop-hole* was shut up^p? I hope this was not the Reason; since no Man could be thus guilty, who had not first broke through every *moral and religious Restraint*.

In the same Page, the *Set* [of *Methodists* is charged with being] “not very remarkable for the Gift “of *Chastity*.”—Here is the *Charge*; where is the *Proof*? Why, we are entertained again with the famous *Methodist Teacher*, who had been mention’d in the *First Part*, p. 71. and next presented with an Account of *Nicolaitans, Gnostics, Montanists, Valentinians, John of Leyden, David George, &c.* p. 159—161. All which abundantly proves the *Goodness* of that *Intention*, which would blacken a Number of innocent Persons, by such mean and disingenuous Arts!

^m *Fourth Journ.* p. 46, 47. ⁿ *Letter to the late Bishop of London*, p. 12—15. *Second Letter to Mr. Church*, p. 26. ° *Psal.* cxxxiii. ^p *Serm. on Christian Perfection*, p. 12, 13. and the *Second Volume of Hymns*, Pref p. 4, 5.

P. 162, 163. We have over again the *Methodists Doubts and Disbeliefs, Divisions, and Coolness for Good Works*; which have already been taken notice of.—And they are charged, p. 164, in their “*Answers and Defences*, with the constant Use of *jesuitical Sophistry, Artifice, and Craft, Evasion, Reserve, Equivocation, and Prevarication.*” But is *Page, or Book, or Author* mentioned? Not one! You, however, assure the Reader, it “*is manifestly true:*” and after having poured forth this Flood of *Scandal*, you seem willing to dismiss the Subject, and tell the Reader, that you “*wave*” it.—But what is it, that you *wave*? The *Abuse*? No! Nothing but the *Proof* of it! But does this become a *faithful Historian*?

At p. 172—176, we have an Instance of as mean and low Artifice, as ever one *Divine* could make use of, to blacken another. It is designed to shew “*a Methodistical Tendency to Popery, in the Recommendation of Popish Books.*” In order to support this, you mention “*the Life of Mr. De Renty; of which Mr. Wesley made and published an Extract, for the Benefit of his Followers.*”—But is the Reader presented with any thing out of *this Extract*? No. What is the Reason of it? Why, certainly, for a good Reason:—“*You had not seen it!*” P. 173. And would the Reader have any Gentleman charge his Brother from a *Piece* he had *never seen*? Can any *reasonable* Man desire, that you should have proved any *Methodistical Tendency to Popery* from *Mr. Wesley’s Extract*, when you positively declare, that “*you are perfectly ignorant, whether any of the proper Doctrines of Popery are inserted in that Extract?*” P. 178. But if a Reader should still be dissatisfied with your Conduct, and demand the Reason, why *Mr. Wesley* should be thought answerable, not only for what he *had* done, but also for what he *had not* done? Or whether he was any more chargeable with that *French Nobleman’s Popery*, which

which he had neither *published* nor *recommended*, than Dean Stanhope, or Dr. Basil Kennet were answerable for the *Popery* of *Thomas à Kempis*, or *Mons. Pascal*;—I say, if such Questions should be asked, would it not be sufficient to answer; “That it being the *Comparer’s Purpose*, to prove a *Tendency* “to *Popery* either in *Mr. Wesley* or his *Writings*, it “would have been *absurd* to produce a *Piece*, where “it was *not* to be *found*.” Or possibly you might “want *Leisure*, or *Opportunity*, or *Inclination*,” to see that *Extract*, as you express yourself in the *Preface* to your *First Part*. But, be this as it will, you had just before introduced, at p. 172, “one “*Donna Catharina*, who being *intent on a good* “*Match*, but casually casting her *Eyes* on a *Cross* “*ifix*, presently the *Lord* totally *changed* her; and “she retired into a secret Place to pray, where the “*Devil* exercised her with notable *Delusions*.”—Are not here, Sir, three excellent Subjects for *Jest*?— “*The being totally changed by the Lord*; *Retiring to* “*secret Prayer*; and the being severely *tempted of* “*the Devil*!” What can a *Divine* do more to “make some *Improvement* among us, of a *serious* “and *sober Sense* of true *Religion*?” What can inspire a *mirthful Age* with a deeper sense of the *Necessity* of *private Prayer*; of being *renewed in the Spirit* of their *Mind*; and of seeking after *divine Assistance* in the *Hour of Temptation*? What can prepare them more effectually for their *spiritual Conflicts*, than to find *spiritual Desolations*, *Desertions*, *Despairings*, and other *Pangs* of the *New Birth*; together with *divine Communications*, and *Inspirations*, made, over and over again, the Subject of *Ridicule*, and the mere *Offspring* of *Popery* and *Enthusiasm*?

“*First Part*, p. 82. “*Second Part*, p. 172, 173-178, 179.

But, at last you crown the *WORK*, as if you had nothing in view, but only how to avoid the Censure of the *Poet*:

Amphora cœpit

Institui; currente rotâ, cur Urceus exit?

for thus you finish your *Second Part*; "Upon a *Review* of the Whole, the *Reader* will be apt to conclude with myself, in the Words of Mr. *Whitefield*,—*Oh! what a Mystery is the divine Life?*"

The *Reader*, Sir, who has been agreeably diverted with all that went before, will hardly grow graver now. Such a *Reader* is, no doubt, prepared both to conclude as you shall direct, and to esteem the Conclusion as jocosè as the Beginning. But whether your more wise and serious *Readers* may not be shock'd at so profane a Joke, I leave you, Sir, to conjecture.—Do you think, Sir, the *divine Life*, or *Mystery* of it, ought to be treated in so ludicrous a manner? I pray God forgive the thoughtless Man who was capable of it!

I know, Sir, you have set your Heart upon triumphing over *Methodism*, as *Bishop Stillingfleet* did over *Popery*: but why should a Man venture Conscience and Character upon so contemptible a Conquest? He may, undoubtedly, for a time, conceal his Name and Character from the World (and it may be highly prudent so to do) but how will he conceal himself from One he has within him; who is not only acquainted with him, but who will one Day make him hear his Voice, whether he will or not? And of what Service or Consolation will it then be, that "he had once all the Laughers on his Side?" Will this Reflection, Sir, give him Comfort at a dying Hour? Will it any thing avail him, at that

¹ *Horat. de Arte Poet. § 21, &c.*
Prof. P. 4.

² *Part ii.*

awful Season (towards which he is every Moment hastening) that he had contributed to the *Mirth* of a giddy, careless, and wretched World, by treating many *serious Christians* with the utmost *Contempt* and *Ridicule*; by writing in *such a manner*, as might seem a *Burlesque* upon many great and weighty *Doctrines* of the Gospel; and which must, therefore, without a continued *Miracle*, prove a *Stumbling-block* to many weak Persons, and harden the *Profane* and *Irreligious* in scoffing at the very *Power of Godliness*? Such Reflections, Sir, must prove, sooner or later, a *Vulture* to the Heart: Nor will all the Flatteries of Friends or Dependents, nor the Approbation of a whole *laughing* World, afford one Moment's Ease. Nothing can do this, but the *Blood of Jesus* applied to *that Wound*.—And therefore to that precious *Blood of Sprinkling* may every guilty Soul be brought, whilst the *Day of Salvation* lasts! I am, Sir, in all Truth,

Your very sincere Well-wisher,

Vin. Perronet.

E R R A T A.

Page Line

- | | | |
|----|----|---|
| 12 | 29 | for <i>sometimes</i> , r. <i>themselves</i> . |
| 16 | 1 | for <i>their</i> , r. <i>these</i> . |
| 17 | 18 | for <i>self-feeling</i> , r. <i>self-seeking</i> . |
| 19 | 4 | before <i>him</i> insert <i>to</i> . |
| 35 | 31 | for <i>Opinions</i> , r. <i>the Opinions of the Moravians</i> . |
| 45 | 5 | for <i>Heats</i> , r. <i>Hearts</i> . |
| 51 | 18 | after <i>do</i> add <i>to</i> . |
| 55 | 16 | after <i>which</i> add (<i>you say</i>) |

Published by the same Author.

I. **A** *Vindication* of Mr. *Locke*, from the Charge of giving Encouragement to *Scepticism* and *Infidelity*, and from several other Mistakes and Objections of the learned Author of the *Procedure, Extent, and Limits* of human Understanding. In six Dialogues. Wherein is likewise enquired, whether Mr. *Locke's* true Opinion of the Soul's Immateriality was not mistaken by the late learned Mr. *Leibnitz*.

Humani nihil à me alienum puto. TER.

II. A Second *Vindication* of Mr. *Locke*, wherein his Sentiments relating to *Personal Identity*, are cleared up from some Mistakes of the Reverend Dr. *Butler* (now Lord Bishop of *Bristol*) in his Dissertation on that Subject; and the various Objections raised against Mr. *Locke*, by the learned Author of *An Enquiry into the Nature of the human Soul*, are considered; to which are added *Reflections* on some Passages of Dr. *Watts's* Philosophical *Essays*.

Censure is the Tax a Man pays to the Public for being Eminent. Lord BACON.

III. Some *Enquiries*, chiefly relating to *spiritual Beings*: in which the Opinions of Mr. *Hobbes*, with regard to *Sensation, Immaterial Substance*, and the *Attributes* of the Deity, are taken notice of. And wherein likewise is examined, how far the Supposition of an *invisible Tempter* is defensible on the Principles of natural Reason. In four Dialogues.

Τὸν Θεόν, ὅσα τὰ σφώτατον, βελομένον τ' ἐπιμελεῖσθαι καὶ δυνάμενον. Plat. de Leg. L. x.

Ψυχὴ ἂν εἴη, πρὸς τῷ ἀθανάτῳ εἶναι, καὶ ἀνώτερον. Idem in Phædone.

Δαίμων κακὸς τρέπων πρὸς ἀδικίαν. Zaleuc. apud Stobæum.

IV.

Published by the same Author.

IV. Some Thoughts on the divine *Hospitality* of the Gospel; and on *Hospitality* falsely so called; in a Discourse on Rom. xii. 13.

V. An Essay on *Recreations*.

Neque enim ita generati a Naturâ sumus, ut ad ludum et jocum facti esse videamur: sed ad severitatem potius et ad quædam studia graviora, atque majora. Cic. de Officiis, L. i. c. 29.

VI. An earnest Exhortation to the strict Practice of *Christianity*. Drawn up chiefly for the Use of the Inhabitants of the Parish of *Shoreham* in *Kent*.

Strait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it. Matth. vii. 14.

If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. Luke ix. 23.

VII. Some Reflections, by way of Dialogue, on the Nature of *Original Sin*, *Baptismal Regeneration*, *Repentance*, the *New Birth*, *Faith*, *Justification*, *Christian Perfection*, or *Universal Holiness*, and the *Inspiration* of the Spirit of God.

Ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἑαυτοῦ μένον, Ἰουδαίους μὲν σκάνδαλοι, Ἑλλήσι δὲ μωρίαν. 1 Cor. i. 23.

— σὺ τὶ λέγεις, ὦ Ἕλλην; σοφίαν ζητεῖς; Ἐχεις τὸν Χριστὸν, σοφίαν ὅλην τῷ Πατρὶ. Οἱ μὲν γὰρ φιλόσοφοι περὶ ψυχρὰ καὶ ἀνόητα ἡσχολήθησαν· ὁ δὲ σαυροῦς τὸν κόσμον ἴσῳσι. Theophyl. in 1 Cor. i. 24, 25.

Νέκρωσον τοῦτον τὸ σῶμα, ἵνα οἰκῇ τὸ πνεῦμα ἐν σοί, καὶ δι' αὐτὸ δοθῇ σοι ἡ ζωή. Idem in Rom. viii. 11.

Humbly inscribed to the Most Reverend and Right Reverend the Lords the Archbishops and Bishops of *England*.

VIII.

Published by the same Author.

VIII. An Affectionate Address to the People called QUAKERS; with regard to *Water-Baptism*, and the *Lord's Supper*. Wherein the Arguments of the late learned Mr. Robert Barclay are considered.

Ye are my Friends, if ye do whatsoever I command you. John xv. 14.

IX. Some Remarks on a late *Anonymous Piece*, intitled, *The Enthusiasm of Methodists and Papists compared*.—In a Letter to the Author.

— μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς περὶ αἱ ἁγίοις:—
αἰσχερέτης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ ἐκ ἀνήκον-
τα.—Ephes. v. 3, 4.

If any Man will come after me, let him deny himself, and take up his Cross daily, and follow me. Luke ix. 23.

X. A Defence of *Infant-Baptism* (in answer to the Objections of the late learned Mr. Gale.) In a Letter to the Reverend Mr. John Wesley, A. M. Fellow of *Lincoln-College*, Oxford. To which is added an *Appendix*, chiefly designed for the Benefit of the unlearned Reader.

Ἔμοι δὲ εἰς ἐλάχιστόν ἐστιν ἵνα—ἀνακριθῶ—ὑπὸ ἀνθρώ-
πων ἡμέρας. 1 Cor. iv. 3.

